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Western Kentucky University

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WHO SHOULD ENTER THE TEACHING PROFESSION

By

H. H. CHERRY

The following short address was delivered at the City and County Superintendents Conference, Lexington, Kentucky, November 19, 1925.

The teacher has without choice inherited patriotic responsibility and leadership. He is a personality born in the vision of free government. The only way to get along without the teacher is to abolish the school. If we do this, democracy would languish and die, unless we should find some other institution to take the school's place. If we should find such an institution, it would be a school or something the schools are trying to be.

It would be as easy for the physical body to live without the physical heart as it would be for democracy to live without the school. It would be as easy for democracy to exist without spirit as it would be to have a good school without a good teacher. The larger democracy must be accomplished through the larger education and the larger education must be accomplished through the larger democracy. Both must be largely accomplished through the teaching power and influence of an adequate number of adequately trained teachers. The teacher is the human transmitter through whom every dollar appropriated for education and every educational program must be transmuted into life. If the transmitter is wrong the child will not hear.

There is no way to advance democracy beyond the school and there is no way to advance the school beyond the teacher. A free nation will never be greater than her citizens and her citizens will never be greater than her teachers. In the sense I speak, the teaching profession is a mirror in which we can evaluate the social and economic condition of the country. Only the teacher with a healthy and well kept body, a poised and trained mind, real integrity, a dependable life, who learns, loves and serves, or who is working to accomplish these qualities of life, has the right to instruct the boys and the girls of the land.

There is a great citizen not far away whose early outlook upon life was gloomy. He had native ability, but was without purpose and ambition. He entered a school that was taught by a great teacher who had given himself a rich preparation for his chosen work. The teacher was great in purpose, sympathy and service. The light of the teacher soon lighted up the life of the boy, and he decided to be and to do something in life. He said: "I am going to be an oculist."

I am going to be the best oculist in this land." An overmastering purpose possessed him and became a faith, a fire, in the home of his soul.

His teacher unconsciously led him to see that his success in the treatment of the eye depended upon his own ability to see, not only with the physical eye, but with the eye of the spirit. He completed a preparatory course of study and then entered a higher institution of learning and graduated. Everything he did and everything he studied seemed to be related in some way or somehow to an effort to make the blind see. His purpose was a patriotism and not a commercialism, a service and not a salary, a life and not a vocation.

He then entered a school that had a special course arranged for the study of the eye and graduated with honors. He located in a small city and announced that he was ready to treat the eye. Only a few patrons came, however, and he was discouraged, but he had preparation, faith and patience.

There had lived in the little town for twenty-five years a blind man, and he went to the office of the young oculist one day and asked for eyes that would enable him to see. He had knocked at the door of other oculists only to be turned back into a dark world. The young oculist, fired by an effort to help the blind to see, made a trial of his faith. The light of his life lighted up the eyes of the blind man and he was able to see. The people heard about the remarkable cure and came from all directions seeking light. In the preparation of this little story we have emphasized that the teacher is the oculist and the soul is the eye, that the school is the oculist and the community is the eye, and that the light of the eye and of the community depend upon the light of the oculist.

Before I was old enough to be trusted to load a gun, my Father would give me a loaded single barrel gun and allow me to go to the woods and, if I could to kill a squirrel. The squirrels did not take me seriously because they knew I was a poor marksman and had only one load. After using the load without getting game, the squirrels would come near me and seem to say: "Go home, get a supply of good ammunition, learn to load the gun and how to shoot and then we will keep out of your way and have some respect for you." There were a great many squirrel hunters of this type in this country who call themselves teachers and leaders. The teaching profession cannot be illuminated and advanced by grease lamp personalities, by professional "it" and by educational politicians. It takes the arc light of a great soul to illuminate and advance religion, education and democracy.

*** * * * *

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The following article was written by
Bailey Meador Wade of Franklin, Kentucky
and a copy presented to President Cherry.

.....

H. H. CHERRY

A MAN WITH A WONDERFUL VISION OF SERVICE

His thrills come from the work that it took to build up a Teachers College from 28 to 3500 students. His spirit marches on in the hearts of 50,000 teachers whom he has trained.

Dr. Cherry says: "To be an effective citizen a man must have a strong body, a trained mind and 'that other thing'." "That Other Thing" is the spirit that wins. What is "that other thing"?

"My boy, give good measure." These are the words of a noble father when he spoke to his boy who had gathered a load of apples and was ready to sell them. He took a bushel basket and filled it to the rim and told the boy that was not good measure. He put on apples until they were above the rim and rolled off, at the same time admonishing his son to give that kind of measure throughout life. "That other thing" is the thing above the rim--the spirit of good measure, the square deal that keeps our civic, social and industrial world together and gives every human being a chance to live, grow and enjoy the blessings of life. It makes the home, builds and maintains the church, supports the schools, promotes every effort that advances humanity. It gave us America and Columbus, the Mayflower and the Pilgrims, Valley Forge and Washington. It prompted four million men to respond to the call of their country, because they believed in a square deal and were willing to give their blood for principles and ideals. "

Forty-five years ago two typical country boys of that day drove a yoke of oxen hitched to an ox cart down the street of a little Kentucky town. As the younger lad freely applied the "persuader" to the oxen's lazy anatomy, the older boy yelled, "Taters, taters, nice fresh taters for sale." Excited by the chattering and laughter of a score of students in front of a school, the oxen automatically came to a head halt. An argument between the brothers ensued as to who

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should approach the master of the house in an effort to dispose of the newly dug potatoes. For some unknown reason, the older brother must have won the argument, for a few moments later the younger boy, clad in tattered clothes, walked across the hall of the house of knowledge, followed closely by a train of jeering spectators. Upon opening the door to the president's office, he removed his hat, bowed awkwardly and asked: "Mister, can't you use some nice new taters?" Returning to the cart with an air of disappointment, he remarked to his brother, "Crit, that's the biggest family I ever saw not to use no taters at all."

If it has been possible for those jeering students to have drawn aside the veil of the future, they would see that Fate had brought the same two brothers together twenty-five years later back to the same building as owners and instructor of the school under the name of the Southern Normal School and Bowling Green Business University."

Removing the veil to our present day, those students would find the younger brother, Henry Hardin Cherry, as president of one of the largest teacher-training schools in America, the Western Kentucky State Normal and Teachers College; the older brother superintendent of city schools of the same city, Bowling Green, Kentucky.

Henry Hardin Cherry was born November 16, 1864, in a pioneer log house near Bowling Green. Prior and subsequent to this date eight other sons had lent to the premises the appearance of a boy's playground of a modern consolidated school. Early education was gained in the little one-room log cabin near his home. Education for him was a matter in which toil, muscle and grey matter played complementary parts.

Young Cherry's school attendance was limited to an average of two months per year. Yet, speaking of the school of his childhood days, he says: "It was not what it should have been, but it was more than no school at all. If you could pile up into one great heap all the gold and silver in the world and then put it another place what little I learned at that humble school two months each year, until I was twenty-one, and then give me the privilege of taking the gold and silver and going through life an illiterate without the ability to read and write, or give me the privilege to live in a hut and enjoy the little education I acquired in that school, I would scorn the gold and silver and live in the hut."

I asked Dr. Cherry what had inspired him to do the great constructive work he has accomplished. He answered: "My burning desire has been to see that other young people might attain an education easier than I did. There is a thrill in working with young people. For years I have had a clear-cut vision, saw the school grow, I was happy to know that I was accomplishing a task well worth the while." Fifty thousand have attended this school--yet that does not show the influence and inspiration derived from this man. Fifty thousand teachers have spread the spirit of that institution and high ideals and a vision of fuller life into the hearts of seventy time fifty thousand Kentucky boys and girls.

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"I am not only for education in the city, but I am for education in the hills", says Dr. Cherry. "I am not only for the home that stands beside the street, but I am for the cabin that stands beside the lonely country road. I am for giving every child who lives in the rural community as good an opportunity to secure an education as the child who lives in the city."

This clinging passion for more education and for a fuller, richer life led him to Bowling Green to enter the Southern Normal School. Nor was he transported to this institution in an automobile. He walked, carrying with him the belongings he had accumulated for wear and use in the shrine of knowledge. In those days when a spirited and ambitious young man ran out of funds, he didn't step out to a bank and cash a check nor negotiate a loan. He simply went out into the cold world and hustled until he earned some funds. Therefore, Henry Hardin Cherry next appears at Scottsville, Kentucky, teaching penmanship to the yeomanry of the community. It is on record that his first pedagogical venture was an entire success. The inhabitants "fell" for his pen-slitting ability, and countless aching arms ached from the arduous labor of the Spencerian slant. Such a distinct social standard arose from the activities of that school that a mother, elevated to a higher social standard, would admonish her daughter thus: "Now, Liza, I don't want to ketch you playing with them Scroggins' younguns no more. I hear as how their paw writes backhand."

So great was his success in this venture that when he returned as a student to the Normal School, he became part-time Professor of Chirography as well. In 1892 the two former potato peddlers became joint proprietors of the Southern Normal School. Six years later, T.C. Cherry sold out to his brother in order to attend Harvard University. In 1898 H.H. Cherry became president of the school which is known throughout the country.

The following spirit of Dr. Cherry has accounted for the rapid growth of the institution of which he is head. On a summer Sabbath day, nearly two score years ago, a boy lay stricken with typhoid fever. In the morning the news had gone through the neighborhood that he would not live during the day. With the sense of responsibility which rural people accept in the time of sickness, the countryside gathered for his demise. Out in the yard they sat and whittled--all the time keeping one eye and one ear cocked in the direction of the sick room. At intervals, small groups would gather around the bedside of the suffering youth. Finally the sonorous tramp, tramp, wore itself in upon the frayed nerves of the dying youth. Then, with a spasmodic outlay of strength, he brought himself upon one elbow and making emphatic his meaning with a broad, sweeping gesture with his other hand, he cried: "Get out of here. Every last one of you, get out and stay out! I'm not going to die, not by a long sight. Now get out!" As the neighbors made their exit the spirited youth sank into a sweet, healing slumber. His recovery was amazingly rapid. The spirit maketh alive!

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The same spirit that would not let him die broke its bounds again when in 1898 the Normal Building burned. Everything was destroyed and there was no insurance. But the next morning when it came time to "take up books" they had a place to do it in. The same spirit came to the front in 1923 when three hundred students, seeking an education at the Teachers College, could find no rooms in which to live. Now located among the cedars and vines which embellish the natural beauty of Normal Heights are seventy-six small houses occupied by four hundred students. "Cherryton" is the title of the democratic little village, named in honor of its inventor, Dr. H. H. Cherry. The plan for financing the cost of Cherryton is as follows: The student pays to the institution the exact cost of his house. It then becomes his home for four years. At the end of the time, the property goes back to the institution. The owner, having a right to sublet rooms to other students, finds the cost of his own home practically nothing.

In season and out President Cherry has give thought, money and deeds toward the end that the children of Kentucky might have life and have it more abundantly. He saw that this result could be accomplished only through a trained and vitalized teaching corps. He has not seen the glory that has added to his crown. His vision has been of children--thousands of them--American citizens-to-be--lacking the regenerative influence of a trained and consecrated teacher. "The school has done much more for me than I have done for the school", says Dr. Cherry.

The rising bell which awakened Kentucky to the fact that she was one of the most illiterate states in the union was rung by H. H. Cherry. He conceived and organized the first rural Chautauqua, which is of national importance. For many years he has been identified with the process of legislation--state and national.

As I sat with Dr. Cherry in his office my eyes wandered about the room. On the wall was a huge painting of Christ, and near it was a book "The Life of Christ". Suddenly there flashed into my mind this remark which many times has been made by this great public-spirited man: "Political reformers whose lives are not lighted up by the Star of Bethlehem are unsafe pilots for the Ship of State". Also: "The true cradle of democracy was the manger at Bethlehem." "Christ put service and love above everything."

There are many students as well as I who retain in their very souls these following headlights which come from Dr. Cherry: "The expert fisherman carries with him an invisible equipment that enables him to land an eight pound fish on a line that would break under a dead weight of eighteen pounds. It takes more than a healthy body, more than formal education, more than degrees from higher institutions of learning, more than material success to make an American. There are men with red corpuscles in the blood, millions of dollars in the

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banks who are failures because they do not have "that other thing". I do not know what that other thing is except it is an intangible, spiritual force that largely determines every human success. It is the vision, faith and push in the acorn that produces the oak. It is the invisible equipment which the fisherman and every successful man carries."

"Are boys and girls of today better or worse than those of yesterday?," I asked him. He turned his chair toward the window from which he could see a human stream of ambitious, energetic boys and girls, men and women, laden with books, climbing the steep hill leading to the Administration Building. His face seemed to take on a different light. "These", he said, pointing to the human stream, "have been my inspiration. Ninety-five per cent of them are paying their own way. I believe the boys and girls of today are broader in their ideas, more ambitious as a whole and have a greater and more unselfish desire for success than their forefathers. Their interest and unselfishness to this institution is marvellous as shown by the fact that \$150,000 has been subscribed by students and ex-students toward the erection of a library and memorial to their alma mater. There is nothing more enduring than this spirit of service and unselfishness which I believe is being transmitted from our well-trained teachers into the souls of their pupils. This is a noble example, and the first great gift we can bestow on others is a good example. One watch set right will do to set many by; one that goes wrong may be the means of misleading a whole neighborhood. The same may be said of example."

Pupils (and we are all pupils in the great school of life) naturally follow in the tracks of a great, warm, aggressive personality whose life draws and does not drive.

"As to work," adds Dr. Cherry, "I believe in it--the hardest, most difficult kind of work. A foreman should not ask his laborers to work while he sits beneath the shady oak. The way to prompt people to go to sea is to go to sea yourself. Catch a fine string of fish, and the people will go fishing with you. Noble life sheds noble life, visions transmute visions and ideals create ideals. We teach the world by living therein. In the hurry and bustle of our civilization today we go pell-mell struggling for many things--money, fame, friends, office--yet the ultimate aim is happiness or contentment. We are all but in the pursuit of happiness. As for me, I have found my happiness in service to the boys and girls of Western Kentucky."

* * * * *

O U R E A D E R

Dedicated to Dr. Henry Hardin Cherry

By Mrs. H. R. Matthews

Before the world he stands
Undaunted by the shafts too often hurled
By politicians or the cowardly knaves
Who for their gain would sacrifice the state.
He meets the opposition that is made,
Fights on and on though wounded and disarmed;
He ne'er surrenders to the foe,
But often he is tired.
The coals from off the altar touched his lips
and lit his candle with a sacred flame,
Which kindled in the valleys far and near
The fires to drive away the shade and shame
Of ignorance and crime.

But with his own -- he smiles
Concealing from their gaze the dread and pain,
And meeting thoughtless pleas with patient care,
Submerging self, denying his own need,
Inspiring, cheering, stirring men to strive
Because he has a vision and a dream.

In solitude -- he sits
Sometimes and ponders o'er the battles fought,
Or sees the field where soon another fray
will call him into conflict.
His spirit for a moment ebbs so low
That dim becomes the vision and the dream
But soon he lifts his head, and then he sees
His father's eye, his mother's, gentle smile,
And all the agony of calvary
That first was suffered in Gethsemane,
His vision clear and straight before him lies
The way. With courage now renewed,
He goes to meet the world.

** * * * *

LOCKING THROUGH A CRACK

The following was written by H.H.Cherry when the people of his community had organized and gotten together to build a mile of public road.

One afternoon I went out to a baseball contest to enjoy a good game between two well-trained teams. On approaching the athletic field, I saw a man looking through a crack in the high fence that enclosed the Athletic ground. The game was being enthusiastically and efficiently played while this man was watching it through the crack of the fence. I believed at that time, and I believe now, that it would be difficult to find a more unworthy citizen than one who would be willing to look through a crack in the fence in order to get the benefit of the game, when he was able to pay the admission fee for his ticket. Many people look through the crack of a fence when a movement that will benefit every individual in the community and that calls for moral and material contributions, is inaugurated by the people in the interest of a greater community. The citizen who refuses to make contributions of some nature, when he is able to do so, does what the man did at the Athletic Park.

I know a citizen who lived in a community where there was a voluntary and united effort on the part of the people to improve the roads of the community. A number of the people made cash contributions; some hired a team and employed men to work on the road; and others volunteered their individual services; and a mile of new macadam road was built and the old road improved. There was in this community a man who owned a splendid farm, was out of debt, and had cash in the bank and a valuable tract of timber on his place. He is now hauling the products grown on his farm and his timber to market over the road that was built by his neighbors without his support.

I believe that this man is a type of one of the worst citizens in this country. The world has never admired or loved a man who is willing to look through the crack rather than pay for his ticket. That is true with road building is true with other things. In every patriotic movement inaugurated in the interest of social and industrial efficiency, we find people who are willing to look through the crack.

REMARKS OF H. C. RODES, BANKER, AT A MEETING
OF THE WARREN COUNTY SOCIETY
HELD IN LOUISVILLE, JUNE 3D, 1926

.....

It is a gratification which I can only feebly express to again meet you Warren County citizens gathered to pay tribute to your loved County, to enjoy good fellowship, and cultivate a spirit of friendship.

Warren County, originally a part of Logan, was established in 1796, and in numerical order was the twenty-fourth. Its history is one of glorious achievement--its record is yours, and in it you may take a just and natural pride. In the long ago Warren County contained a number of prominent families, the heads of which were stalwart men of sterling worth. They were a credit to the County, and they achieved imperishable fame for themselves. They took foremost rank in all the vocations of life--Law, Politics, Medicine, and Agriculture. To some of these men a few of us at least can trace our ancestral lineage. But let it not be forgotten that pride of ancestry is to be valued only and when it becomes an incentive to laudable exertions--not a title deed to sloth.

The list of these worthy men is a long one, but may I not mention without invidious distinction, the Burnams, the Lovings, the Griders, the Covington, and the Underwoods. It is pleasing, however, to reflect that there are men of more recent time who have evidenced the same enviable qualities which characterized their sturdy prototypes.

I wish to say nothing embarrassing or smacking of insincere flattery, but it is in the bounds of truth to say that Morgan Hughes, in the judgment of many has contributed more to the County's lasting advancement and welfare than any man of the present day. His introduction of Alfalfa, his untiring and intelligent activities in all public improvements, stamp him as a man of patriotic zeal and endowed with those qualities of head and heart which always insure success in every field of endeavor.

Mr. Hughes some time ago gave up his old time vocation of Agriculture in which he won such merited praise, and is now devoting himself to Finance and Investment. In the nature of a toast, I want to say to him that whatever may be the measure of success he is to win in his new field of endeavor, it will not exceed the expectations of his friends, nor will it equal their wishes.

.....

Besides Mr. Hughes, I must not fail to mention the name of H.H. Cherry, the honored president of the Western Normal School. Mr. Cherry is a man of splendid abilities and occupies a worshipful position in the hearts of the citizens of Warren County. He is the acknowledged leader of the educational forces in Kentucky, and it would be difficult to accurately measure the extent of his good influence in that cause. Let me hope that this organization may grow in strength and usefulness and throughout the years to come accomplish a laudable work.

I love the soil upon which I first saw the light-- I shall always be interested in the people who live upon it, and I shall always say of Warren County:

"Where'er I roam, whatever realms to see,
My heart untraveled, fondly turns to thee."

WHAT KENTUCKY NEEDS TODAY

By
H.H. CHERRY.

We need more patriots and fewer demagogues; more competent public servants and fewer incompetent office seekers; more pulverised limestone and less political brimstone; more boosters, and fewer knoocers; more optimists and fewer pessimists; more big ears of corn and fewer nubbins; more alfalfa and less broom safe; more blooded stock and less scrub stock; more courageous leaders and fewer civic cowards; more good roads and fewer bad roads, more men who live above the dead level and fewer who exist at the dead level; more public servants and fewer civic parasites; more people who lead and lead and fewer blind followers.

Dictated February 1907

THE RICH MAN

B

H. H. C H E R R Y

Richness is a state of life rather than a state of the pocket book. A man may have fifty cents in his pocket and be richer than the man who has a million dollars. Recognizing this principle is the only way to have a chance of getting even with the millionaire. When bill day arrives, however, I am inclined to think that the millionaire has the advantage of the argument.

Dictated September 1908.

EDUCATIONAL LEADERSHIP

The following address was made by H.H. Cherry at the Fourth Congressional Educational Association, at the time he was leading the campaign to make the Normal Schools Teachers Colleges.

In an address which I made in 1913, I said: "The essence of educational progress is in educational leadership. It is dangerous for educational reform to reach the school ahead of a trained and reformed teacher who learns, who loves, who serves. It is dangerous for a modern school building, a consolidated school, a progressive course of study, a larger school tax, a body of progressive school laws, or even a larger teacher's salary, to reach the school community ahead of a competent and trained teacher. I fear we sometimes try to bring about school reform by external mechanical methods rather than by an inspired and trained personal leadership. Great teaching is the essence of great personalities. It takes the arc light of a great soul to bring about real educational advancement. The rod of the angler will not lure, catch, and land the fish unless it is invested with a soul." I believed that I was saying when I made this statement, and I believe it more today than I believed it at that time.

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Thousands of communities, responding to the educational leaven, are today calling for trained educational leadership, to receive as an answer to their call, the applications of a depressing number of incompetent young teachers, as well as many older ones, who seem to be more interested in the acquisition of an education by means of quick superficial reviews, thereby getting a certificate that will enable them to secure a position that will pay from \$75.00 to \$100.00 per month, than they are in having democracy's vision of service and the teacher's preparation and conviction. There is today an unprecedented mad rush, an almost insane effort on the part of a large number of untrained young people to secure certificates before the new law, requiring certain professional standards, goes in operation in 1922, notwithstanding these requirements have been put within the easy reach of every earnest professional soul. Not all, but a majority of these prospective teachers will not continue their education one inch beyond the acquisition of a two year or four year certificate, but will leave the profession when their certificates expire or when they decide to do something else.

A majority of these teachers do not realize that the expert angler prepares his fishing-tackle, sharpens his hooks, tests his line, secures his bait, and goes to the sea, not because doing these things constitutes a difficult task, but because the sea has large fish in it. They are willing to use rotten lines and rods that do not have souls in them, and spend their lives in the professional shoals. They do not inspire childhood to launch out into the deep because they have not been out into the deep themselves. They do not transmit ideals because they do not have ideals. The multitudes on the beach of life do not respect and follow them because they return from the shallow waters without a string of fish, and because they angled for minnows instead of Southern Kings. They do not respect themselves. They inoculate their faith with doubt. They angle with fear because they know the inadequacy of their fishing-tackle.

A County Superintendent said to me the other day that he had seventy-five schools and one hundred and twenty-five applications for the schools. He lamented the fact that most of these teachers have certificates now and that many others would likely secure certificates before the end of the present scholastic year. I believe there is more danger in having too many teachers in Western Kentucky than there is in not having enough. We are certain to have a surplus of teachers with the minimum qualification, and we are equally certain to have a big shortage of instructors for those positions that demand a higher preparation. It seems to me that we need not only a teacher-recruiting campaign, but a teacher-eliminating campaign, based upon the character of the material that seeks admission to the profession and upon the qualifications and qualities of the teachers already in the profession. We need to guard the front door of our pro-

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professional household, making it difficult for anyone to enter who is not worthy, and we need to guard the exit door, making it easy for competent and extremely difficult for incompetent teachers to remain in the profession. We should close the front door on the professional incompetent as fast as possible and open the back door to him.

There has been some misapprehension about the Summer Extension Schools that are being organized in the State. Permit me to say in the interest of this movement, which was inaugurated under the leadership of the State Superintendent of Public Instruction, that the motive that prompts it is in the interest of teaching power and a higher and more universal appreciation for education. They will not be "cram schools" but centers of professional inspiration and academic advancement. An earnest effort will be made to make them organizations where the higher ideals of the teaching profession will be interpreted and a deeper respect for the mission of the schoolhouse and its place in a democracy will be developed. Those persons who have this work in hand are anxious to make them real factors in the educational life of the State. It would be a violent treatment of the motives that brought them into existence for any individual who is responsible for their organization and management to allow them to be the means of prompting any teacher to use them as a short-cut to a certificate and in order to get into the teaching profession with a superficial preparation.

There is no other one thing that will do more to stimulate the teacher to prepare for his work than a just and progressive salary schedule established in every city and county that recognizes the qualification of the teacher. It is needless for me to say that this has not been done in many cases. I could give many concrete examples of salary schedules that when interpreted on the basis of real merit discriminated against the live teacher and rewarded the dead and the indifferent one. An effective salary arrangement will bring to the children a minimum qualification of scholarship and training, but in recognizing this obligation we should not overlook the fact that in order to have a supply of competent, growing teachers, we must have a salary schedule that will place the maximum 100% or more above the minimum. I am making these statements because I have seen groups of growing young teachers with high ideals discouraged, because their efforts to prepare themselves was without value when they stood before the antiquated salary schedules of their counties. I have seen much live material driven from the teaching profession by unjust and undemocratic salary schedules.

I said in 1913 "We must not attempt to dig a Panama Canal without a Goetz; to establish wireless telegraphy

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without a Marconi; to win a victory at Valley Forge without a Washington; to write a Drama without a Shakespeare; to establish a school without a Mark Hopkins; and to have life without life." I may be mistaken, but it seems to me that we are in great danger of doing these things. Some of our splendid school buildings and efforts are already dust and ashes in the hands of dead teachers. There are noble community ideals that were a flame of patriotism in the heart of the community that have been put to sleep by incompetent hands. In some instances, consolidation has been established ahead of trained educational leadership, to be followed by reaction and disappointment. Progressive legislation and courses of study have been made inefficient in some local communities because there were no able leaders to interpret them into democratic deeds. More than four hundred high schools have been established during the past few years, and a majority of them are being forced to employ many teachers of inadequate preparation. Rural life experts and supervisors, who have visions of the needs of the country and the power to interpret their visions into social and economic efficiency, are limited to a small group.

I am not sure it would not be in the interest of education in Kentucky to temporarily stop consolidation where it is, to refuse to establish another high school, to temporarily close the schoolhouse, rather than to employ the professional incompetent, who has neither the spiritual nor the intellectual qualities of a teacher, and to suspend all forms of exterior educational expansion until we can increase teaching power and educational leadership, and until we can train more teachers who are capable of effective instruction and school management. I am sure it is unnecessary for me to say that I am not minimizing the importance of physical expansion and equipment, but I am emphasizing the importance of spiritual expansion and equipment.

If the teaching profession fails, every educational effort will fail. It is extremely dangerous to push school improvement too far ahead of efficient school leadership. We had better continue the school in the old dilapidated schoolhouse for a few years longer than to construct the wrong kind of buildings. There are schoolhouses in Kentucky not a month old that are now behind present-day educational progress. We had better let the community sleep a little longer unless we are in a position to aid it when we wake it up. We had better not have consolidation than not to have the right kind of consolidation. I know a county that has spent much money and has made considerable advancement in consolidation, but this county looks like a crazy quilt. A leader of vision would not want the position as County Superintendent at any salary unless he could wipe all that has been done from the face of the county and begin anew, by making blue prints

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of the whole county and working out a great educational scheme that would have, in the future, efficiency, economy, convenience, harmony, articulation, and sanitation. This is a good time to hear what the educational leaders one hundred years from now will say about us. I am not going to be here at that time, and in view of the educational sins which I have committed, I feel it will be good for me to be somewhere else.

There are courses of study that are buried three feet under the ground and they will remain there until resurrection day--until the breath of life is breathed into them by a real teacher. There are school laws that were enacted in the interest of reform that have not breathed since they were entered upon the statutes.

In order to be a little more definite, I might say that agriculture is in the course of study, and that nubbins are in the field; dietetics is in the school and dyspepsia is in the home. A sanitary cup is in the book of statutes and an old tin cup hangs at the school wall.

The trustee who recently said to a prominent educator in this State, "You have increased my taxes and raised the teachers' salaries, but you have sent me the same old teacher", expressed a sentiment that must have serious consideration if we would justify the position we have taken for better teachers. The people of Kentucky are generous and patriotic and when they understand a worthy cause they will not withhold earnest support. They have a right to demand a better qualified teacher when they are willing to pay for a better one.

There are many noble educational leaders and teachers in Kentucky who are giving every inch of their life and physical energy to the work of educating the masses, who realize that before teachers can succeed in the great work of leading the people into freedom, they must be free themselves, and in order to enjoy professional freedom, they must experience an intellectual and spiritual birth, a professional baptism. These teachers believe that the time has come when Kentucky should demand better paid and better educated teachers,--teachers who are leaders, teachers who wear the whole professional helmet, and teachers whose lives prompt thrift and community ideals. They believe that every child is entitled to a qualified teacher, and that the professional deadwood should be consumed by the flames of public sentiment, and by the fire of the teaching profession. They realize that there are thousands of incompetent teachers who will receive more than their worth, but they also know that there are thousands of earnest instructors who will receive a just material reward for the services they render.

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These teachers have a right to expect that if they concentrate and consecrate their lives upon the altar of service and make liberal expenditures of time and money for preparation, the generous citizenship of the Commonwealth will recognize the work of the true teacher in a free democracy and will show its appreciation by offering them an opportunity to prepare for their chosen work, and by paying salaries in keeping with the dignity of teaching, the expense of preparation, and the cost of proper living. These teachers, however, realize that dollars without ideals will destroy the teaching profession. Higher professional ideals and higher salaries, with the ideals in the lead, is the hope of education. The teacher's ideals must travel ahead of the teacher's salary. They cannot even walk arm in arm by each other's side. This is the nature of the teaching profession. Beyond is written in the soul of service. Plus is heard in its vision.

It is a progressive statesmanship that realizes that what is desired in the life of the Commonwealth must be developed in the lives of those teachers who train the children of the Commonwealth. The normal schools were established in the interest of moral, intellectual, spiritual, physical, and industrial thrift. They seek to accomplish the ends for which they were established by giving the teachers an opportunity to have more life to transmit to the children of the State.

I am impelled to say that the Western Normal, the institution over which I have the honor to preside, could do a far more effective piece of work in the training of teachers than it is now doing, if it were liberated from material and academic freedom to enable it to translate its mission into deeds.

The institution is in need of books for the library, and all kinds of classroom and laboratory equipment. There is an immediate need for improved grounds, walks and driveways; for a Model Training School building; for a central heating and power plant; for a gymnasium; for additional dormitory accommodations; for a Library building, and for many other things.

The institution will not be able to make the contribution it should make to education, to the training of efficient teachers, until its courses of study are extended; until it has academic freedom. It desires a large academic and professional field that it may give able support to the development of the educational leadership which I have discussed in this paper, and in order that it may be more effective in the work of training teachers, not only for the rural school and the grade school, but for the consolidated school, the high school, and for the training of rural school supervisors, as well as other leaders in the rural field. By the very nature of educational advancement, the teachers' training schools will, in the future, receive and should receive, most

of its student-material from the high schools. The quality of this material and its attitude towards teaching, toward professional training, and toward education generally, will depend upon the attitude of the teachers who have charge of the high schools and the professional atmosphere of these institutions. We will never go very far in our educational efforts until we create a deeper respect for teaching in the high schools and make them professional recruiting centers where strong and militant young men and women are prompted to enter the teaching service. The Western Normal desires an extension of its course of study because it is in favor of giving every child in this land, whether the child be a pupil in a rural school or a high school, the advantages of a qualified teacher, and because it believes that it takes as much leadership and teaching power in the average rural district as it does to instruct in or manage a high school, or hold most of the other positions. An extension of its course of study should be made because it is necessary for it to be strong itself in training and in personality, in order for it to have self-respect and be effective in making its own life and work worthy of public appreciation. It believes that its course of study should be extended in order to meet the standards set forth in the resolutions of the last session of the National Educational Association, which says in part:

" We commend and endorse the conviction, now so rapidly gaining favor in our profession and in the public mind, that those who enter the public school service, whether they are to teach in the rural schools or in urban schools, in elementary schools or in high schools, should have had a minimum of four years' carefully planned preparation following upon graduation from a four-year high school. We earnestly recommend the extension of the brief and quite adequate programs for the preparation of teachers that now prevail."

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EDUCATION; THE BASIS OF DEMOCRACY

By

H. H. CHERRY

The following review of my book
was made by the Literary Editor
of D.C. Heath and Company.

PURPOSE:

President Cherry has gathered together his articles of faith in a cynical time that perhaps needs some reassurance in matters of political belief. Many thoughtful people have been smiling a bit wearily at democracy since the World War. Italy has had enough of it. So have Spain, Hungary, and Poland; and even the Mother of Parliaments has become a noisy and slovenly wench.

For thirty-four years, the author has been talking to an endless stream of young people in an institution devoted to teacher training, and he has tried to show them where they stand in a polity with universal suffrage and interminable referenda to popular approval. He has gathered up his speeches, given at random times but with a unity of personality and point of view apparent from first to last. He wants to show young teachers and prospective teachers that a functioning democracy depends on a well-trained citizenry and to explain their part in guiding a machine which needs so much watching.

This book is an introduction to social and political ethics, a very concrete guide book for young teachers, to show them that a democratic system of government requires high intelligence and good instructors. Without proper education, it inevitably fails. He shows how education aids in a higher level of health, in a more comfortable standard of living for everybody, in growing better corn, and most important of all in growing better hearts and souls.

METHOD AND ORGANIZATION:

In method, President Cherry has the lucidity and sincerity of Jane Addams's famous *Democracy and Social Ethics*. But she was addressing maturer minds; Cherry is speaking to young people who perhaps have not yet seen what their responsibility is in social fabric like our own. He talks to them affably, but

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gravely, sometimes a little sternly, as a Roman republican might have done when he set down his grim and inexorable idea of a citizen's duty.

Every one of us has read dozens of books which attempt to do all this. Such material is the standard fare for chapel talks, commencement addresses, baccalaureates, and college mass meetings--four years of this in college and then a final week of "nothing else but". The old material is all here, but the author suggests rather than exhorts, and keeps his ideas from flowering into glittering generalities. (See his method of bringing an airy abstraction to earth, p. 130; the education which means well but doesn't function, p. 138.) Occasionally, like every other speaker the author gets a bit rhapsodic and vague. It probably sounded splendid when delivered by a vigorous and sincere man. When embalmed in cold type, it loses the glow of vitality. (See p. 37.) But this is due to the nature of original delivery which has, on the other hand, the virtue of epigrammatic sentence and clean-cut phrase.

The vividness of closely packed and concrete style will recommend the book to young people in teachers' reading circles who, unfamiliar with the jargon of political philosophy, need to have ideas thrust hard at them in aphorism and maxim. President Cherry's years of teaching and public speaking have developed in him a talent for this sort of thing. (See last par., p. 54, "We will never.....," also par. 2. p. 86.)

That brings up finally the exact position of the man who has taught for more years than most of us are years old and what he has to give the boy or girl now ready to face the pedagogical world with only a little bundle of book learning for baggage and no experience. (1) The author believes as firmly in the democratic ideal as he ever believed in it. His faith is unbroken, and he sees how his own profession must aid in realizing ultimate objectives. (2) In a time when novelists write long books to prove that man is a fool who can't learn, President Cherry still believes in progress and the perfection of the many through honest and intelligent effort. (3) Like Carlyle, he believes in finding one's job and working at it with all one's might. (3) Like Carlyle again, he yesses the world. (4) But unlike Carlyle, he believes in no aristocracy of the few, ruling the willingly subordinated many, with benign smiles and gentle pokes from the pastoral crook. Cherry has faith in the perfectability of the many.

This is all old stuff, of course. We have heard it before. It represents the so often repeated conviction that it becomes platitudinous. But it is eloquently and dignifiedly said. And those who believe firmly in old faiths and old gods, even if they have no contact with contemporary heresy, will be glad once more to be encouraged to carry on to the promised land.

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THAT OTHER THING

By

H.H. Cherry

The following address was delivered before the National Commercial Teachers Federation, held at the Browning Hotel, Louisville, Kentucky, December 29, 30, 31, 1924.

MR CHAIRMAN, LADIES AND GENTLEMEN

I value the opportunity and feel deeply the responsibility of speaking to this assemblage of distinguished men and women who have come from every section of America to consider programs that will advance the spiritual and industrial life of our country. I assure you that I am not unmindful of the high motives that prompt your work and of the importance of the mission of this great organization.

I spent many of the best years of my life in the fields of commercial education. My Brother and I chartered, organized, owned and conducted, for sixteen years, the Bowling Green Business University of Kentucky. This institution under its present ownership, able and patriotic management deservedly occupies a high place in the fields of business education. I have made these statements that you may know that my life, ideals and experience enables me, without being in the least mechanical, to have an affirmative and sympathetic interest in the great work you are doing.

In order for one to be an effective citizen he must have a sound body for the soul to work in, a trained mind, and what I shall call for the present "that other thing." These are the three big necessities of an effective citizenship, and they should be a part of every educational program and every other effort designed to advance the civic, social and industrial welfare of the human being. Time will not permit a discussion of the fundamental importance of good health and of intellectual training. I shall confine my remarks to a discussion of "that other thing". In doing

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this I do not in any sense mean to minimize the importance of good health and a sound scholarship. All three are necessary parts of every program designed to advance the social and industrial world.

A man may be a physical giant and still be a human brute. He may be highly trained, one of the intellectuals, and still be a cunning scoundrel, murderer of civilization. It takes more than a healthy body, more than formal education, more than degrees from higher institutions of learning, more than material success, to make an American. Benedict Arnold had a strong body, a trained mind, and material assets, but he was a traitor. There are men who have red corpuscles in their blood, libraries in their brains, and millions of dollars in banks, who are failures because they do not have "that other thing."

I do not know what "that other thing" is, except it is an intangible spiritual force that largely determines every human success, establishes commercial credit, stabilizes business, and guarantees the perpetuity of free institutions and governments. It is the invisible equipment and universal surety of the human being. It is the vision, faith, and push in the acorn that produces the oak. It is the morale that prompted you to come here and promote the more abundant, spiritual and industrial life by giving this convention your heart and support. It is the invisible equipment the expert fisherman carries with him that enables him to land an eight pound fish on a line that would break under a dead weight of eighteen pounds. It is the principle that Johnson must have had in mind when he remarked to a friend: "The major part of effective education and life is adaptability". It is integrity, industry, initiative, concentration, and all other spiritual forces working together in the spirit of unity for a square deal, for every human being, whether he lives on the hill or in the valley, in a hut or in a mansion, possesses a penny or a million.

It is what caused Napoleon to say: "All of the scholastic scaffolding falls, as a ruined edifice, before one single word--faith"; Bulwer to write: "Strike from mankind the principles of faith and men would have no more history than a flock of sheep"; Plutarch to say: "A city may as well be built in the air as a Commonwealth or a kingdom to be either constituted or preserved without the support of religion"; Ruskin to state: "The strength of a country is in the men, and in their unity and virtue, not in their standing room. A little group of wise hearts is better than a wilderness of fools, and only that nation gains true territory which gains itself. It multiplies its strength only by increasing

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as one great family, in perfect fellowship and brotherhood;" Holland to write: "When the people of France pulled down both God and the church and set up reason in their place, all of the infernal elements of human nature, held their brief high carnival. That one brief experiment should be enough for a thousand worlds through countless years"; John Higginson in one of his great addresses to say: "Fathers, Brethren, this one thing must not be forgotten, that New England originally was a plantation of religion, not a plantation of trade".

"My boy, give good measure". These are the words of a noble father when he spoke to his boy who had gathered a load of apples and was ready to start to market to sell them. He took a half bushel pail and filled it to the rim and told the boy that was not good measure. He put on more apples until they were above the rim and rolled off, at the same time admonishing the boy to give that kind of measure. "That other thing" is the thing above the rim. It is the plus of the soul. It is the plus in honest business. It is an accountant who makes his balance sheets above the rim. It is the spirit of good measure and a square deal that holds the civic, social, and industrial world together and gives every human being a chance to live, a chance to grow, and an opportunity to enjoy the blessings of life. It makes the home, builds and maintains the church, supports the schools, establishes libraries, endows hospitals, feeds the hungry, and promotes every effort that advances humanity.

It gave us America and Columbus, the Mayflower and the Pilgrims, Valley Forge and Washington, the Declaration of Independence and Jefferson, and our National Constitution and forefathers. It prompted Paul Revere to make his midnight ride, Putnam to leave his horse and plow in the field and to take his rifle and to go to the battle field in defense of principles and ideals. It controlled Lincoln when he issued the emancipation proclamation; Roosevelt when he demanded civic, social and industrial righteousness and spiritual affirmation; Wilson when he accepted the challenge of tyranny and autocracy and gave us the League of Nations at the cost of his life. It prompted four millions of our men to respond to the call of their country, not because they were individuals but because they were Americans; not because they had a tract of land to defend; not because they loved money and self, but because they lived above the rim, believed in a square deal, and were willing to give their blood for principles and ideals.

The American Bar Association evidently had this principle I am talking about in mind when they embodied in their resolutions the following: There is but one remedy for our National ills--education. Knowledge and inspiration are essential to citizenship. The schools of America must save

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America! But we must not be content with merely imparting knowledge. American citizenship should mean patriotism, and patriotism is not of the intellect; it is very largely of the spirit and of the heart. It cannot be taught by merely imparting information. It cannot be taught by a mere discussion of principles. Religion is of the spirit; so is patriotism. In teaching citizenship, the real essential is 'atmosphere'. An appeal must be made to the heart, to the spirit and to the emotions, as well as to the intellect. America should no more consider graduating a student who lacks faith in our government than a school of theology should consider graduating a minister who lacks faith in God."

President Andrew what in your opinion is the mission of Col in a democracy
 The mission of education is to interpret democracy into life by aiding the people in having healthy bodies, poised and trained minds, and sound consciences--the hope and future of democracy. Its mission is to aid the child in making a larger preparation for service and appreciation and to secure more and better training and equipment for life's work. Its mission is to work on the individual, the unit of democracy, until the ideals of democracy are expressed in the thoughts, the property, and the conduct of the people. Its mission is to illuminate the country with intelligence and integrity, with principles and ideals, and with optimism and good health. "The true grandeur of nations is in those qualities which constitute the true greatness of the individual."

The larger democratic community must be accomplished through the larger education, and the larger education must be accomplished through the larger democracy. Education and democracy are "members one of another", inevitably and inextricably bound together. The first duty of democracy and its first necessity is to provide for training which will safeguard the health and guarantee the intelligence and promote the integrity of its citizens. It will take a full-grown democracy to make a full-grown education, and a full-grown education to make a full-grown democracy. It will take a full-grown citizen to make a full-grown government, and a full-grown education to make a full-grown citizen. Education to the informed and real American is a conviction, a duty, a responsibility, and a program of patriotic deeds. He realizes that when education is down the citizen is down, that when the citizen is down, the flag is down, and that when the flag is down, everything is down, and hope and freedom are gone.

The hope of our country is in a people who read, think and serve, who preserve the right to take the initiative for themselves, and who challenge the right of any man or organization to do their thinking and voting for them. When God opened space and threw millions of worlds into it, He made no two alike. When he swung into existence our young democracy He made no two of its human beings the same. In fact, He made us different and

have us different missions to perform in order that we might have a great country. It has been ordained by nature that there shall be serious and independent thought and a multiplicity of ideas in order to secure the highest development of justice and progress in society. After all, there is no music in a democracy so sweet as the ringing of a spinning idea as it passes through the spiritual universe; no chorus like the battle of spiritual artillery; no solo that equals the boom of moral Gatling gun; no fleet so strong and stately as a fleet of white ideas sailing the sea of life. Battles between ideas and duels between personalities are the natural products of affirmative and creative man and of democratic government.

There is but one thing that can vanquish an idea and that is a superior idea. There is but one thin that can put the pond out of business and that is the sea. There is but one thing that can put the Southern King out of business and that is the Tarpon. There is but one thing that is better than America and that is a superior America. There is but one way to have a superior America and that is to have a superior citizenship. The citizen who creates a superior idea to become a relentless foe to a prevailing and accepted inferior idea is a patriot who plants the flag on the hills of liberty. An unsound idea may become in our government a more formidable foe than an invading army. A great idea in time of peace may be worth far more to the country than a bullet in time of war. The citizen who preserves his health, his intellectual and spiritual integrity, his individuality and stands for what he believes is right is a patriot who fights the battle of the flag and marches at the head of the army of progress, whether he is a Methodist or a Baptist, a member of the Democratic or Republican party, or of some other organization.

We have two classes of illiterates in this country. We have the illiterate who cannot read and write and we have, what I shall call, the spiritual illiterate who has intellectual training, who may be an expert accountant and business man, but does not live above the rim. I had rather the government be under the leadership of dishonest illiterates who cannot read and write than under the leadership of spiritual illiterates. A dishonest illiterate who cannot read and write is a citizen who is armed with a dangerous gun, but who uses defective ammunition and is a poor marksman. A spiritual illiterate is a citizen who is armed with a dangerous gun, uses effective ammunition and is a good marksman. An illiterate who cannot read and write but who has "that other thing" is, in the sense I speak a patriot. The spiritual illiterate is a slacker, if not a genuine traitor. A citizen who has a sound body for the soul to work in, a trained mind, and "that other thing" is a real American.

There is more danger in not having enough life above the rim than in not having enough formal education. I do not believe that this country is in need of a larger intelligence, so much as it is in need of a larger integrity; it is not in need of a larger ability so much as it is in need of a larger dependability. What we need is a civic, social and industrial leadership that lives and operates above the rim. What we need is a leadership that will put the spiritual above the material; the ideal above the dollar; clean politics above depraved politics; the country above political parties and political parties above barter, trade and commerce.

There is a challenge to the churches, the schools, the libraries and all other efforts organized in the interest of human advancement, in the number of illiterates in this land; in a lack of leadership in civic, social and industrial life; in crime and a lack of respect for constituted authority; in other things, as well as in the crowded condition of our penitentiaries, where we find more criminals who are graduates of higher institutions, who hold degrees, than the total number of instructors in the Universities and higher institutions of learning.

There is a challenge in the report of the survey made by the committee on public affairs of the American Institute of Accountants which shows that losses from embezzlements and forgeries in this country alone amount to more than \$200,000,000 annually; losses from credit frauds amount to more than \$400,000,000 annually; losses from sales of corporate securities of no actual and potential value amount to more than \$1,000,000,000 each year. These enormous sums do not in any sense include all of the losses caused largely by spiritual illiterates, by the failure of trusted employees to live, to transact business and to keep books above the rim. It seems to me that these and other statistics justify us in believing that all educational institutions should either through an "atmosphere" or formal programs give more emphasis to the importance of growing a citizenship that will have dependable life.

We may have preventative measures for detecting frauds, including automatic internal checking systems, professional audits, an earnest prosecution of the criminal offender, better salaries, division of work, monthly trial balances, larger and stronger vaults, but all of these measures and all other similar measures while necessary will fail unless the trusted citizen has the invisible equipment of spiritual surety I have been talking about.

I believe in vocational and all other forms of training that will aid in living a full life. I believe in an educational policy that will reach the homes of the land, im-

Prove the productive capacity of the people on the farm, in the bank, in the factory, and elsewhere, and make the country rich in material things, but I would make the motives that prompt the effort a love, a service, a moral enthusiasm.

We must make the education that prompts the effort an Americanism that will stamp every material thing with integrity and give it an American freedom. It would be better for us to live on short rations, to die in a hut and preserve our spiritual and intellectual integrity, our chivalry and human sympathy, than to die rich in a mansion and be a commercialized, selfish people. Neither one is right. The remedy is in a proper use of our inalienable life and property privileges. The country has no higher function than to take advantage of these great principles. Our opportunity is in the people and in the Nation's inexhaustible resources.

An intellectual and commercial farmer said: "I am going to plant a great crop of corn. I am sending the plow down deep, very deep. I am pulverizing the soil. The elements necessary to corn growth and large production are in my fertile land. I have good seed corn, a big ear of corn in every seed. I am going to grow more corn and then I will have more money. I will buy more land, loan more money at a splendid rate of interest to my neighbors and have more money for everything my family wants. More money for ourselves and no more"! This is commercialism and not democracy. This citizen did well as far as he went, but he did not go far enough. He did not plant "that other thing" in his hills of corn. The products of his information and labor stopped at his own door. Information alone is not democratic education. It may not be even a contribution to democracy.

Another intellectual but democratic farmer said: "I am going to plant a great crop of corn. I am sending the plow deep, very deep. I am pulverizing the soil. The elements necessary to corn growth and large production are in my fertile land. I have good seed corn, a big ear of corn in every seed. I am going to grow corn, and then I will have more money. More money to provide for the needs of our home, for the education of our children, for books and newspapers and current publications for the library, more money for the church, the school and good roads, and more money to aid the work of making our home, our community, our state and our Nation a decent place in which to live. This is democracy. This citizen vitalized his motives. He had acquired a democratic education. He planted "that other thing" in every hill of corn. He grew democratic corn. Henry Van Dyke wrote:

Four things a man must learn to do
If he would make his record true:
To think without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely".

This human morale I have been talking about has vindicated our rights in the past and is the only thing that will maintain and perpetuate our inalienable rights in the future. Too many people are looking for good government to come from without rather than from within; from the Court House rather than from an affirmative patriotic people; from organized government; and from books of statutes rather than from a life that is above the rim. Our houses, organized government, and even books of statutes are dead influences and institutions unless the life behind them is a living thing.

Notwithstanding the fact that American patriotism is positive and must be willing to suffer, sacrifice, and work in the affirmative, there has grown up in this country a strange citizen who seems to think he is a patriot and that the only way to be a real patriot is to avoid taking an interest in the administration of his government. This citizen usually means well. He is inherently loyal, and when his patriotism is aroused, will always do the right thing, but unfortunately he fails to interpret the spirit of America.

Many citizens will tell you that government is in the hands of the wicked, and that no good citizen can afford to take an interest in politics or offer himself for public office. The greatest citizen in this land is scarcely good enough to merit the privilege of living, working and voting in the fields of freedom. Democracy inherently demands progress through vitalized leadership, honesty, intelligence, and patriotic voting. Too good! Who said so? That undesirable and possibly the most dangerous of citizens who stands there in democracy's house, and, without protest, permits the civic incendiary to apply the torch that may consume the house of liberty. Too good! Who said so? Not Washington, not Jefferson, not Lincoln, not Wilson, but that citizen with a faint heart and cloudy patriotism who grumbles about bad government and who stays at home on election day and sells his vote to himself by doing a day's work in his own endeavor. In a democracy, civic neglect is a crime, and a lazy public conscience is evil.

The sooner we realize that there is a battle line in the ballot box, as well as on the battle field, and that we have inherited, without choice, civic responsibility and the obligation to vote and to vote rightly, the sooner we will have better government. Something is seriously wrong with our political life when thousands of voters treat election day, the voice of the people and the hope of freedom, with almost criminal indifference. If the people of America did not have the privilege of voting, they would give the last drop of blood in their veins,

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and the last dollar in their possession, to possess this inalienable right. War would exist and America would be painted red with the blood of our noble sons until this inherent right was accomplished. The right to vote has come to America through the fire and blood of ages, through the principles of the Magna Charta, through the door of the Mayflower, and through the consecration and sacrifice of our fathers. Notwithstanding this fact, many citizens treat the sacred ballot with indifference. They stay at home unless they are reminded that it is election day, and then they sometimes refuse to vote. Frequently when they vote they are hauled to the voting precinct in conveyances paid for out of corrupt campaign funds put up by invisible interest and designing men who seek to subsidize the government. America is worth enough to justify every one of us in walking from San Francisco to New York in order to exercise the sacred privilege of voting.

There is enough real life in Kentucky, if awakened and organized behind programs of patriotic action, to solve every educational, social, political and industrial problem before the people. Spiritual and industrial life in a democratic community is not likely to rise higher than its government. If the ballot fails everything will ultimately fail. The people should either stop complaining or else take an affirmative interest in the vital questions before the Country, and an active part in the administration of their government. The people of a democracy get the kind of government they order through their civic conduct.

What we need today in private and in public life, is a leadership that lives above the rim. It sometimes seems that we are trying to win a battle at Valley Forge without a Washington; trying to write a Declaration of Independence without a Jefferson; trying to meet the enemies of freedom without a Foch; trying to interpret democracy without a preacher; a school without a teacher; a farm without a farmer; a good horseshoe without an honest blacksmith; trying to light up the country without having light in our own souls. Our country cannot be illuminated with tallow candle and grease lamp personalities. It takes the pure light of a great soul to advance freedom, education and democracy.

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EDUCATION AND PATRIOTISM

By

H. H. CHERRY

We need a patriotism of education that will send every child to school and keep it there until it is prepared for life's work, a patriotism that will prompt young men and women to go to school and to remain in school long enough to prepare for the duties of citizenship, a patriotism that will hold every parent accountable for keeping his children out of school without proper reasons. The spirit of America makes it the duty of every citizen without any choice on his part to be an enlightened freeman and to do everything within his power to give every other human being an opportunity to be the same thing. No citizen has a right to neglect his education, the education of his children, and of the children of his community. Every illiterate and every child whose education is neglected, challenge our patriotism. We must make education a vision of social and industrial freedom. Democracy never intended that an illiterate should be grown or that a young man or woman should stop his education before he has given himself a liberal preparation for his chosen work.

NOTE... The above was dictated to the stenographer

* * * * *

A MILITANT PUBLIC SENTIMENT

H.H.Cherry

In the sense I speak, every crime, every broken law, and every other civic wrong is a mirror in which we can see the lives of the people. A militant public sentiment will save the people from much distress and suffering, increase their productive power, reduce the enormous expense of criminal prosecution to a minimum, create respect for the dignity of the law and make the people safer and happier in their homes.

* * * * *

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A. PROPOSED BILL AND BUILDING

Prepared by H.H.Cherry
as a suggestion for
future development.

WHEREAS, The Western Kentucky State Normal School and Teachers College conceives that it was established for the exclusive purpose of giving service in the training of the teachers of Kentucky, and whereas, it recognizes that its service is effective only as it is founded upon a consciousness of existing needs and, whereas, it conceives further, that it can best adjust itself to its proper function in the life of the state by the help of certain and appropriate items of equipment, and

WHEREAS, It is manifestly evident that one of the proper studies for Kentuckians is Kentucky, that the achievements, resources and potentialities of the state are not adequately taught, and

WHEREAS, It is conceived that a building located on a noble Kentucky hill overlooking a typical Kentucky landscape, constructed from the different materials from Kentucky's forests and mines, manifesting in its architecture the spirit of Kentucky, , would be an ideal environment for the promulgation of the story of Kentucky's life and the evaluation of Kentucky's resources, and

WHEREAS, the students and friends of the institution, being acquainted with its present inadequacy of equipment to meet their needs in connection with their educational efforts in the study of Kentucky and the teaching of Kentucky Geography, History and Conservation, and being willing and ready to inaugurate a movement and be responsible for the same, which has for its objective the raising of \$50,000 by voluntary contributions made by citizens living in the Commonwealth, which amount is to be used in the construction and equipping of a building known as the "Kentucky Building."

THEREFORE, be it enacted by the General Assembly of the Commonwealth of Kentucky that there be an appropriation of the funds not otherwise appropriated the sum of \$50,000 for the purpose of erecting a building on the grounds and for the use of the Western Kentucky State Teachers College to be known as the "Kentucky Building," which sum shall be appropriated only if and when the Western Kentucky State Normal School and Teachers College shall have collected by voluntary contributions

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from citizens of Kentucky for said purposes the sum of \$50,000 in cash and materials, provided that \$50,000 in cash or material shall be subscribed and paid by the Western Kentucky State Normal School and Teachers College on or before the first day of June 1927.

A resolution of the Board of Regents setting forth that the sum of \$50,000 or a large sum has been paid to the Western Kentucky State Normal School and Teachers College by voluntary contributions in the form of money or materials for the construction and equipping of the "Kentucky Building" shall be sufficient authority for the payment of this appropriation.

*** * * * *

DEDICATION OF TRAINING SCHOOL BUILDING

The following statement was made by President H.H. Cherry at the time he received the keys from the architect, on the occasion of the dedication of the Training School building.

LADIES AND GENTLEMEN:

Faculty, students and friends join me in an expression of real appreciation to the Governor, to all administrators of the Commonwealth, to the Legislature and citizenship of the State and to the Board of Regents for the earnest and constructive interest manifested in the work and development of this institution.

We accept the keys realizing that they open the doors of a building that belongs to a human stock company, in which every citizen of the Commonwealth is the owner of a piece of stock, and also realizing that the acceptance carries with it real responsibility and that it is our duty to sanctify this great building by hard study; by expressing its harmony, its order, its articulation, its sanitation, and its stateliness in our lives; by high life, high thought, high ideals, and a noble service; by seeing to it that its nobility is not marred by a single mark on a single wall or desecrated in any other way; by making the beautiful sunrises and sunsets which we shall witness from this hall, the rising of a soul in a world of promise and opportunity and the setting of a soul amidst the splendors of a life well lived; and by making this

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beautiful physical panorama that we shall witness from this hill-top and from classroom windows, a spiritual panorama to be transmuted into life; and finally, through a patriotic use of things spiritual and things material, unlock the door that confines an imprisoned self and allow a new and greater Commonwealth to step forth--a blessing to man, a servant of God.

P A N O R A M A G R A P H S

NOTE*** The following was dictated to the stenographer.

Following a discussion which I gave before a chautauqua a few years ago, at which time I discussed "Spiritual Angling" and the importance of one seeing himself in the products of his thought and labor, a gentleman came up to me from the banks of a beautiful river, with a basket on his arm and said: "Wait a minute. I have four fine bass that I want you to take home with you." When this citizen reached me I saw four big tomatoes in the basket. He said in the conversation. "Every one of these tomatoes is now a looking glass in which I see my work, my thoughts, my early risings, my interest, as well as the soil, sunshine and wind. I am now getting thrills out of the products of my work, that I have never gotten before and I really have happiness when at work trying to produce a product consistent with my spiritual and material opportunities.

Our government is a spiritual life. Its units are human beings. Therefore the conduct of the government depends upon the conduct of the citizen. If the citizen is down, the government is down; if the citizen is selfish, the government is selfish, and if the citizen is strong the government is strong. The depraved reformer who goes behind a moral issue in order to get an office to be used in a game of depraved politics and in order to make this election sure, should know that he is destroying the foundation of the government and treating the flag as though it were a dirty rag.

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KENTUCKY AGRICULTURE

By

H. W. CHERRY

There is a farm not far away that is a minnow hole, and a farmer who has been fishing in this minnow hole for many years catching agricultural minnows. Where is the farm? Who is the farmer? What are the minnows? There is a farm not far away that is a sea, and a farmer who is fishing in the sea catching big agricultural fish. Where is the farm? Who is the farmer? What are the fish?

The most vital question before our Democracy is the one looking toward rural improvement and efficiency. We have a gigantic rural inheritance and opportunity. We have the climate, the shower, the sunshine, the soil, and the people, but we are not producing enough. Our agricultural experts tell us that the earning capacity is not much more than one-half of what it could be, and that with proper effort it could be almost doubled. Thousands of our farm homes are in need of the necessities of life and modern equipment and improvement. Many of our noble women are yet subjected to biting hardships, and the children are deprived of educational advantages that will prepare them for their chosen work. With the proper educational effort, we will have more money for the necessities of life, the comforts of home, the building of railroads, for churches, for education, and for private and public improvements of all kinds. We must produce more, and then we will have more to spend for ourselves, and more to give away, and more for the current expenses of our government.

Universal progress begins and ends with the soil. Improved agriculture is a fundamental proposition and one of monumental importance to every citizen in the State. The future greater Kentucky depends largely upon the success of the farmer, the most important citizen of the land. After all, the permanent producing capacity of the soil--the basis of all prosperity, depends finally upon the intelligence of the farmer who cultivates it. It is the duty of the State to foster every sane and democratic effort in the interest of rural uplift and a State policy that will aid in building up the rural schools, in constructing good roads, in disseminating agricultural information among the masses, in cooperating with the government in its endeavors to improve agriculture, in increasing the productive capacity of the people, in prompting them to develop community organizations that will aid the people of rural Kentucky in establishing cooperative markets, and in getting just prices for the products of their labors. Kentucky needs fewer nubbins ears of corn and more big ears of corn. She needs more agricultural limestone and less political brimstone.

A M E R I C A N C I T I Z E N S H I P

H. H. CHERRY

The following address was made
at the theatre in Paducah on the
occasion of the Elks Memorial
December 1924.

MR. CHAIRMAN, BROTHER ELKS: BROTHERS AND GENTLEMEN:

We are assembled here this afternoon to honor
and to perpetuate the memories of the members of this great
organization who have passed into the invisible beyond.
This beautiful program touches the finest sentiments of the
soul and creates a divine optimism in our lives. I am not
an Elk, but I deeply value the sentiments and appreciations
of the hour, and the ennobling principles and ideals that
stand behind this great occasion.

Man is the fundamental unit of human growth.
Noble life creates noble life; visions transmute visions,
and ideals create ideals. We teach and influence the world
by living within, by making our life one of noble deeds.
Living lives is nature's laboratory for the training of
citizens and for the growing of a richer and more affirma-
tive citizenship. Someone has said "A lighthouse sounds
no drum. It beats no gong, yet far over the water its
kindly light is seen by the navigator." Great lives are
spiritual lighthouses that are illuminated by the virtues
of the divine and human personalities that have passed
into the beyond, as well as by the spiritual and material
influences of this world.

"Go make thy garden fair,
Thou verkest not alone,
For he whose plot is next to thine
Will hate and mend his own"

The fundamentals of real reform are expressed
in the above words. If we succeed in making our spiritual

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graden fair, our neighbors will emulate our lives and make their gardens fair.

The true cradle of more abundant life was the manger at Bethlehem. When the son of the carpenter of Nazareth brought to the world the gospel of the Fatherhood of God and the Brotherhood of man he ennobled the individual, destroyed the spirit of caste, of autocracy, of health and education for the few, and made the more abundant life inevitable. He planted the principle of charity, of justice, of brotherly love, of fidelity in the spiritual nurseries, and called upon humanity to cultivate them. He put the spiritual empire above the material empire of the world and made principles and ideals, Kings and Queens, and called upon them to rule the world.

There is a God, a Divine pilot, a Divine personality above men, organizations and governments. There is a divine principle within us that seeks divine guidance, that expands human thought, that fixes the mind upon unseen realities, that softens, inspires and ennobles the soul. History from the beginning of civilization to the present time teaches us that they who plow the seas do not carry the winds in their hands.

The glory of the more abundant life is not in material possessions, but in ideals, not in broad acres of lands, banks, railroads, business, commerce; not in our capacity to receive, but in our capacity to give and our willingness to serve humanity. Its magic is a Paul Revere making a midnight ride, awakening men to their responsibilities and prompting them to become torch bearers, scattering the red fire of more abundant life in every home in the land. Its magic is a real Elk with a vision in the mind, God in the heart, a flag in the hand, and a basket of food on the arm; knocking at the door of civilization, supplying spiritual and material bread to a suffering humanity. Its mission is to put right above wrong; freedom above slavery; ideals above bullets; principles above guns; the spiritual empire above the material empire and the rule of spiritual forces above the rule of force and commercialized government. Its mission is to put a lamp in the hands of every human being, that will light up the way to success and freedom.

I said a few minutes ago that the cradle at Bethlehem was the source of larger experience and life. Christ possessed a perfect physical personality, a perfect body. He had perfect health. It is not recorded anywhere that He was ever sick. He had a trained mind that was capable of intellectual interpretations and just conclusions. He was superior in the intellectual world, as well as the spiritual world. In addition to the above, He was guided by those invisible spiritual

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forces that enabled him to have fellowship with God and to commune with the invisible influences. In order for one to be an effective citizen, he must have a strong body and soul to work in, a trained mind, and, what I shall call for the present "that other thing". These are the three big necessities of an effective citizenship and they should be a part of every educational program and every other effort designed to advance the welfare of the human being. Time will not permit a discussion of the value of good health and of a trained mind. I shall devote my remarks to what I have called "that other thing". In saying this, I do not mean in any sense to minimize the fundamental importance of health and scholarship. All three are necessary parts of every program designed to advance the social and industrial world.

A man may be a physical giant and still be a human brute. He may have a trained mind, be one of the intellectuals and still be a cunning scoundrel, a murderer of civilization. It takes more than a sound body, more than formal education, more than degrees from higher institutions of learning; more than material assets to make an American. Benedict Arnold had a sound body, a trained mind and material assets, but he was a traitor. There are men who have red corpuscles in their blood, libraries in their brains and millions of dollars in banks, who are human tragedies, who are failures because they do not have "that other thing."

I do not know what "that other thing" is except that it is an intangible spiritual force that determinates every human success, establishes commercial credit, stabilizes business and guarantees a perpetuity of democratic organizations, institutions and governments. It is the vision, the faith, the push in the acorn that produces the oak. It is the charity, the justice, the brotherly love, the fidelity in this great organization that made this occasion possible and that prompts us to carry help and inspiration into dark and needy homes. It is the invisible equipment and universal surety of the human being. It is the invisible equipment of the expert fisherman that enables him to land a eight pound fish on a line that would break under a dead weight of eighteen pounds. It is christian integrity, industry, initiative and all other spiritual forces working together in the spirit of unity for a square deal, for every human being, whether he lives on the hill or in the valley, in a hut or in a mansion, possesses a penny or a million.

This morale I am talking about must have caused Napoleon to say "Scholarship scaffolding falls before one single word--Faith"; Balzac to write : "Strike from mankind the principles of Faith and the history of men would not be more than the history of a flock of sheep"; Plutarch to indicate in

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stating a principle that "It would be as wise to attempt to establish Paducah in the air as it would be to attempt to constitute and preserve a democratic commonwealth without religion"; Ruskin to write: "The strength of a country is in men, in their unity and virtue, not in their standing room"; Holland to say, "When the people of France pulled down both God and church and set up treason in their place, all of the infernal elements of human nature held their brief high carnival." John Higdon the great preacher in one of his addresses to say: "Father, Brethern, this one thing must not be forgotten. New England originally was a plantation of religion, not a plantation of trade and commerce". It seems to me that the thing that I am discussing must have been leading Shakespeare in his thinking when he said "I chide no heathen except myself, against whom I know no faults"; Theodore Parker talked about "that other thing" when he said, "Justice is an idea of God, an ideal of man, a rule of conduct written in the nature of mankind."

"My boy give good measure" these are the words of a noble father when he spoke to his son who had gathered a load of apples and was ready to go to the market to sell them. He then took the half bushel pail and filled it to the rim and said to his boy "that is good measure" and then he put on more apples and still more apples until they rolled over the top, admonishing his boy to give that kind of measure. "That other thing" is the thing above the rim. It is the plus of life and the spirit of a square deal. It is good measure. It is the thing that makes this occasion possible.; that prompts you to give abundantly to the needy during Christmas time as well as other times. It makes the home, builds the church, constructs and supports the schools. It establishes libraries; it endows hospitals; it feeds the hungry and it does every other worthy thing.

Patriotism receives its inspiration from Divine sources. It seeks guidance at the Divine altar. Henry Clay in one of his great addresses said: "That patriotism which catching its inspiration from the immortal God, leaves immeasurably behind, the lesser personal interests and feelings, animates and promotes to deeds of self sacrifice, of valor, of devotion to death itself, that is public virtue, it is the sublimest and noblest of public virtues."

Patriotism is not unhorsed sentimentality, it is a principle, a divine and human personality. It is not a frenzied spirit that has lost its moorings on the sea of life, but it is a constructive religious, intelligent and fearless soul guided by a high sense of justice. The real flag cannot be seen with the physical eye. It is invisible; it is spiritual; it is

vitalized personality. I am not discounting a sacred approach to and an appreciation of the material flag--the emblem of liberty that unfurls its sacred folds before us, but I am emphasizing that the roots of just and undefiled patriotism run deep into the laws of spiritual, into the human conduct. The flag may be floating before us in the outward world, while it is down in the world of self.

Notwithstanding the fact that American Patriotism is positive and must be willing to work, suffer and sacrifice in the affirmative, there has grown up in this country a strange citizen who seems to think that he is a patriot, and that the only way to be a good citizen is to avoid taking an interest in politics and in the administration of his government. This citizen usually means well. He is inherently patriotic and when his patriotism is awakened will do the right thing, but fortunately for him and for our country, he fails to interpret the spirit of America.

There are thousands of citizens in this country who will tell you that the government is in the hands of the wicked and that good men cannot afford to enter politics, or to offer their life for public office. The greatest citizen in this land is scarcely good enough to merit the privilege of living, working and voting in the fields of freedom. Democracy inherently demands progress through a vitalized leadership that has intelligence and righteousness. Too good! Who said so? That undesirable, and, possibly the most dangerous citizen, who stands there in the house of democracy and permits a civic incendiary to apply a torch that may consume the home of liberty. Too good! Who said so? Not Washington, not Jefferson, not Lincoln, not Roosevelt, not Wilson, but that citizen with a faint heart and a cloudy patriotism who stays at home on election day and sells his vote to himself, by doing a full day's work in his own endeavor. Civic indifference is a crime and a lazy public conscience is a peril.

The sooner we realize that there is a battle line in the ballot box, as well as upon the battle field, and that we have inherited patriotic responsibility and affirmation, and the obligation to vote and to vote right, the sooner we will have good government. There is something wrong with the political life of America when thousands upon thousands of her citizens fail to vote on election day--the voice of the people and the hope of freedom. If the people did not have a right to vote, they would give every drop of blood in their veins and every dollar that they possess for this inherent right. If the right of the franchise should be unjustly taken from a single one of us, we would fight for the balance of our life for this privilege. If

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we did not have the privilege of suffrage, war would exist and America would be painted red with the blood of our men until this inherent privilege was established. The right of suffrage has come to us through the fire and the blood of ages, through the principles of the magna charta through the door of the Mayflower, through the consecration and suffering of our fathers. Notwithstanding this fact, thousands of citizens do not use the ballot. Frequently they do not vote unless reminded it is election day, and when reminded many fail to vote. Frequently when they vote they are hauled to the voting place in conveyances paid for out of campaign funds, contributed by designing and cunning men whose object is the control of corrupt political organizations and the subsidizing of government. The American ballot is worth enough to justify any man in walking from San Francisco to New York to cast a single ballot.

Ability and Dependability

There is more danger in not having enough of "that other thing" than in not having enough technical training. I do not believe that this country is in need of a larger intelligence so much as it is in need of a larger integrity. It is not in need of a larger ability so much as it is in need of a larger dependability. I had rather put this country under the control of dishonest illiterates than under the control of intellectual rascals. A dishonest illiterate is a citizen who is armed with a dangerous gun, but uses defective ammunition and is a poor marksman. An intellectual rascal is a citizen who is armed with a dangerous gun, who uses effective ammunition and is a good marksman. The illiterate who has "that other thing" I have been talking about is, in the sense that I speak a real patriot. An intellectual rascal is a patriotic slacker, if not a genuine traitor. The citizen who has a sound body for the soul to work in, a trained mind and "that other thing" is a real American citizen and the type of citizen democracy through her schools, and her other agencies must seek to grow, if it hopes to succeed in its efforts to make the world a desirable place in which to live. There is a challenge to the churches, the schools, the libraries and all other efforts organized in the interest of human advancement in the number of illiterates in this land, in inadequate leadership; in civic, social and industrial life; in crime and a lack of respect for constituted authority; in other things, as well as in the crowded condition of our penitentiaries where we find more criminals who are graduates of higher institutions, who hold degrees, than the total number of instructors in the universities and higher institutions of learning.

Influence whether personal or institutional is largely inherent in personality. The greatest thing in human endeavor is a human being. What we need in Kentucky or anywhere is a leadership, a politics, a party management, a civic, a govern-

mental administration that lives above the rim. What we need in our schools is a spirit, course of instruction that will teach the principle of a square deal and good measure. I sometimes feel that we are trying to dig a Panama Canal without a Goethals; trying to have wireless telegraphy without a Marconi; trying to win a battle at Valley Forge without a Washington; trying to write a Declaration of Independence without a Jefferson; trying to beat back the enemies of freedom without a Foch; trying to interpret the principles of democracy without a Wilson; trying to have a church without a preacher; a school without a teacher; a farm without a farmer; an honest horseshoe without an honest blacksmith; trying to light up our country without having a light in our own souls. Our country cannot be advanced by tallow candles and grease lamp personalities. It takes the arc light of great soul to advance religion, education, democracy. It takes the arc light of a great soul to be a real Elk.

JUST PARAGRAPH

H. H. HERRY

What we need today in public and private life is a leadership that lives above the rim. It sometimes seems we are trying to win a battle at Valley Forge without a Washington, trying to write a Declaration of Independence without a Jefferson; trying to meet the enemies of freedom without a Foch; trying to interpret Democracy without a Wilson; trying to have a church without a preacher; a school without a teacher; a farm without a farmer; a horseshoe without an honest blacksmith; trying to light up a country without having light in our own souls. Our country cannot be illuminated with tallow candles and grease lamp personalities. It takes the arc light of a great soul to advance freedom, education and democracy. Longfellow must have had a dream of the future when he wrote:

A little man comes out and blows a little trumpet, and goes again.--
You look for something new, and lo! Another little man comes out and blows another little trumpet, and goes in again.
--And it is all over."

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a: _____ % of the net income to meet any indebtedness that now exists against Ogden College and for the purpose of rehabilitating the Ogden estate until it reaches the value of \$ _____

b: _____ % to go to the current income of the Western State Teachers College to be used for such improvement on the Ogden College property as may be necessary for the maintenance and advancement of the Ogden Scientific Department and for the general maintenance of the Western State Teachers College.

c: _____ % to the College Heights Foundation to be administered by the Board of Directors of the Foundation.

7. The institutions should further agree that after the Ogden estate is worth \$ _____ that the _____ % of the net income now used for the indebtedness and rehabilitation of the Ogden College estate should be used for the payment of the insurance on the properties of Ogden College and for the maintenance of the Ogden Scientific Department and the general current expenses of the Western State Teachers College.

8. The properties of the Ogden estate should probably be regarded as :

a.: Income producing properties, including stocks, bonds, securities, money and real estate now producing an income other than the real estate known as the Campus, Ogden Farm, school buildings and Fairgrounds.

b: Non-income producing properties including Ogden College Campus and buildings, Ogden Farm and school buildings, and Fairgrounds. These properties should be used for educational purposes and should not be expected to pay an annual income to the Ogden estate. The Ogden Farm should be used for educational purposes and should be managed in a husband-like manner. All non-income producing properties should be under the control of the Board of Regents of the Western Kentucky Teachers College. All income producing properties should be under the control of the Regent of Ogden College who should after meeting all necessary expenses in handling the estate and in keeping the buildings insured turn the net income accruing from such properties over to the Western Kentucky State Teachers College to be used by it in carrying out the terms of this lease.

9. The institutions should further agree that in case any of the buildings of Ogden College should be destroyed by fire or other causes, the amount collected for fire insurance or other causes be used by the Regent of Ogden College in paying

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the indebtedness of Ogden College and in rehabilitating its estate, unless it is mutually agreed by the Regent of Ogden College and the Board of the Western State Teachers College to use the money in constructing other buildings on the Ogden College property, or in meeting the current expenses of the Ogden Scientific Department and the Western State Teachers College.

10. In entering into this agreement, Ogden College believes that the Western Kentucky Teachers College properly values the traditions and services of Ogden College and its Alumni in their various fields of endeavor throughout the State and Nation. In consideration of this regard, Ogden College places its charter conferred on it by the Commonwealth of Kentucky, under which it confers degrees, in the keeping of the Western Kentucky State Teachers College as a part of this lease. Ogden College further pledges its assistance in maintaining the integrity of this charter and the traditions of Ogden College.

11. It should be agreed by the two institutions that the annual oratorical contest known as the Robinson Oratorical Debate and the annual Ogden Oratorical Contest known as the Ogden Debate be continued and open to any student attending the Western State Teachers College.

12. Both institutions should agree that this lease take effect and be in operation by the opening of the second semester of the Western State Teachers College on January 30, 1928.

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EFFECTIVE ADVERTISING AND HOW TO SECURE IT

The following address was made
by Dr. H. H. Cherry at the annual
meeting of the Presidents of the
Normal Schools and Teachers Col-
leges of America, held in Washing-
ton D. C.

When the President of this assemblage of educators asked me to discuss this subject, he complimented me by saying that I was regarded by some as a successful advertiser. I never knew before that I had made any reputation along this line. I do not even know what you mean by successful advertising. There are not fixed and abiding rules, no accepted formulas, no stereotyped methods of advertising in the educational field. The only way to successfully advertise religion is to live religion. The only way I know of to successfully advertise education is to democratize the school and live education.

Effective advertising is the essence of personality. It is not the perfect ear of corn we admire so much as a glorified man in the ear of corn. We interpret the ear of corn and receive its blessings and benedictions, and then we seek the man who grew the corn and learn his ways and ideals.

A school that is founded upon spiritual initiative and academic freedom, human aspirations and needs, social and industrial justice, and is vitalized through and through with a commanding leadership, and with the spirit of service will, without the mechanics of formal advertising, without stereotyped advertising methods, pour the red blood of its noble life into the civic, social, and industrial arteries of the State through human aggressiveness, and through the spontaneity of an ethical people.

This kind of a school will draw the student and the human masses to it, and will love and be loved, help and be helped, teach and be supported because it possesses the more abundant life, because it has dynamic personality and leadership, because it has spiritual unity and school spirit, because it has a depth of soul and a breadth of information, and because its courses of study, its many school activities, its vision of services, its ideals and its nature, are sympathetic, progressive, moral, and just.

The school that desires to build up a large attendance and achieve fundamental educational results must have, if it would succeed, less of the school machine and more freedom; less of the

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control of the school by mechanical and dead rules, and more control by the ruling spirit of democracy; less of mechanical devices, and more control by the ruling spirit of democracy; less of mechanical devices, and more individuality and initiative; less of the grinding routine, and more human, patriotic spontaneity; less of the moulding process and more of the democratic growing process; less of the supervised and inflexible course of study, and more teacher-leadership and responsibility; what is capable of interpreting the needs of the community and of the pupil. Many strong souls do not enter the teaching profession because the teacher is frequently reduced to an "impersonal it" by artificial school systems, stereotyped school policies and school Kaisers. We shall never have sufficient red blood in the teaching profession until professional individuality is recognized and set free.

An organism of this character becomes an advertising laboratory which will create spiritual winds that will blow souls seeking an education into its own doors. The organism becomes a spiritual overflow, a composite human magnet, a contagion of personality, that draws the student into the school and assists him in interpreting the principles and ideals of a successful life, and then it pushes him out into the great world strong in mind, strong in body, sympathetic in heart, noble in service,-- a militant and spontaneous champion of the school of his country.

It would be as easy for a great tree some bright summer afternoon to withhold its shade from the earth as it would be for a great school that is vitalized with the currents of democracy to withhold its enriching life from the attention, appreciation and patronage of a liberty-loving people who inherently desire the larger achievements of life.

No school is worthy to be advertised unless it has drawing, visualizing, interpreting, pushing, and working democratic qualities.

The angler prepares his fishing tackle, sharpens his hooks, tests his line, secures his bait, and goes to the sea, not because doing these things constitute a difficult task, but because the sea has large fish in it.

The school itself is a great spirit that interferes with the student at the minnow hole by offering him eyes that will enable him to see the sea and by prompting him to the sea with a self-propulsion to catch big fish.

The way to prompt people to go to the sea is for the school to go itself. Catch a fine string of fish, and the people will go fishing with you. The multitudes on the shoals will follow the man who has just returned from the blue deep with a

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fine string of fish. An education that does not enable the student to feel the larger life, the difference between the tug of a minnow and the thrill of a bass, between the smaller life and the larger life in his own spirit while in school, is not likely to accomplish the larger life, and is not likely to be a champion for the institution he attends.

I know a Normal School that now has a daily attendance of more than a thousand earnest men and women. Four hundred of this number are men and six hundred women. This institution would have twenty-five hundred students in attendance if it had sufficient buildings, rooms, beds and other physical equipment to accommodate them. The school believes that formal advertising is beneficial only to the extent that it transmits principles, convictions, ideals and values in personality. It proceeds on the theory that we can take a marble in our hands and give it or withhold it from another, but that we cannot handle our influence in this way. It proceeds on the idea that the expert angler keeps out of sight and that fundamental influence is largely invisible and that it is caught and not delivered as you would deliver a material thing.

"The spirit of the institution" is the central theme of all of the various activities of a vitalized school. The faculty express it in their lives, teach it in their recitations, and interpret its ideals everywhere. It is a controlling force of feeling, opinion, and enthusiasm in its daily chapel exercises; in its fifty-one county student-organizations representing the fifty-one counties of its district, in its three bi-annual excursions that have become traditional in the history of the institution, in its great annual Life Conference which begins each year on Washington's birthday, in its Music Festival, in its six debating societies, in its alumni association, in its play and athletics, in its social occasions, and in every other school activity.

"The spirit of the school" glibly falls from the tongue of every student. It secures an almost solid voluntary attendance at its chapel exercises. It prompts county delegations to put on militant educational attendance campaigns, it tells of the opportunities of the teaching profession and the joy of teaching, it aids worthy student-teachers in securing positions, it writes articles for the press, and speaks of the opportunities offered by the institution.

The students of this school have, within the last twelve months with but little cost to the State, constructed a splendid temporary gymnasium. They have built out of cedar logs one of the most attractive community buildings to be found anywhere. They have advanced in cash more than \$16,000 for the construction of a village of forty-two little houses on the school grounds designed to relieve the rooming and boarding congestion. They have donated personal work for the improvement of the campus that would have cost the State more than \$5,000.00. They have enrolled as members of the State Teachers' Association, chartered trains with many coaches, and attended annual teachers' meetings in a body. They do many other interesting and constructive things while in school and while away from school.

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This institution does not object to formal advertising, but it believes that the life behind the school, behind formal advertising, is far more important than formal advertising. A recent survey shows that more than 94% of all students in attendance entered on account of the spirit of the school, on account of the personal influence of the members of the faculty, the students and other influences of a personal nature.

Gladstone was asked the secret of his success. He replied: "There are three secrets: one, concentration; two, concentration; three, concentration." There are three secrets in effective advertising: one, school spirit; two, school spirit; three, school spirit.

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THE GREATER KENTUCKY AND THE LARGER DEMOCRACY

THE CENTRAL THEME OF THE ADDRESS MADE BY
H.H.CHERRY OF BOWLING GREEN, WHO
SEEKS THE GOVERNORSHIP OF KEN-
UCKY

A CLARION CALL FOR A GREATER KENTUCKY AND A LARGER DEMOCRACY

MR. CHERRY OPENS HIS CAMPAIGN AT BENTON, KENTUCKY

I entered the Governor's race in 1919. At the time of entering the race I was quite ill but believed the illness only temporary. The following address was prepared for the opening of my campaign but was never delivered on account of a serious illness which lasted for nearly a year and which require three different surgical operations to obtain relief. The illness forced my withdrawal from the race.

MY COUNTRYMEN:

I appreciate deeply your presence upon this occasion. Your interest warms my heart with the spirit of the deepest gratitude. I feel keenly the responsibility of speaking to this great assemblage of people. I am here to speak to you seriously and to try to say something that will kindle new and larger patriotic fires in human lives. I am here to talk to you about a greater Kentucky and a larger democracy and to appeal to the higher motives of men and not to their passions and prejudices. We have already had too much small politics, too much demagoguery, too much factionalism, and not enough sincerity, business and statesmanship. Every public issue should be presented to the people in such a way as to illuminate the question, inform the people and build up their ideals. Every public question and the claims of every candidate should be decided upon merit.

The hope of our country is in a people who read, think and serve, who preserve the right to take the moral and political initiative for themselves, and who challenge the right of any man or organization to do their thinking and voting for them. When God opened space and threw millions of worlds into it, He made no two alike. When He swung into existence a young Kentucky He made no two of its human beings the same. In fact He made us different and gave us different missions to perform in order that we might have a great State. It has been ordained by nature that there shall be serious and independent thought and a multiplicity of ideas in

order to secure the highest development of justice and progress in society. After all, there is no music in a democracy so sweet as the singing of a spinning idea as it passes through the spiritual universe; no chorus like the rattle of spiritual artillery; no solo that equals the boom of a moral gatling-gun; no fleet so strong and stately as a fleet of white ideas sailing the sea of life. Battles between ideas and duels between personalities are the natural products of affirmative and creative man and of democratic governments. There is but one thing that can vanquish an idea and that is a superior idea. The citizen who creates a superior idea to become a relentless foe to a prevailing and inferior idea is a patriot who plants the flag on the hills of liberty. The citizen who preserves his individuality, who hears and obeys the voice of an educated conscience, and grows, and goes behind a conscientious life, is a patriot who fights the battles of the flag and marches at the head of the army of progress, whether he is a member of the Democratic or Republican party or of some other organization. The people must investigate every question for themselves and seek to be governed by light and justice rather than by an appeal to the passions and prejudices.

Party organization is inherent in a democracy and is a fundamental necessity to social and industrial efficiency. No political party, however, is entitled to the suffrage of a free people unless it has a vision of human needs and a purpose to interpret its vision into life, and unless it has a program of action vitalized through and through with the spirit of service and of constructive leadership. The democratic party was conceived in the soul of justice and formed and fashioned into a militant and patriotic life by the deeds of patriots in order that the great people might have life and have it more abundantly. This makes its mission in this world as high as human life itself, not higher than the ennobling ideals of democracy, but higher, still higher than machine politics and higher, still higher than the political jockey alley where the sacred offices of the people are bartered as you would a bunch of bleating sheep.

I entered the race for the Governorship of Kentucky after sincere and patriotic consideration. I shall make a supreme effort to win, and if I win the nomination and am elected, I shall employ every prayer and every thought of which my life is capable to serve faithfully the people of my beloved State and to make them an honest and constructive public servant. I shall use every proper influence within my power to see that public business is honestly, wisely and economically transacted out in the great democratic open where all of the people will have an opportunity to see and to know what is going on. If elected, there will be no machine ferryboat for the transportation of incompetent men from office to office on the promise to pay political ferriage and be an impersonal it, a common tool in the hands of a coterie of political manipulators. I would rather live an honest life in a humble home

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yonder in the woods on the hillside than to live in the Governor's mansion yonder in Frankfort and be a victim of depraved politics. I would rather be free and be defeated than to be a slave and be elected.

I want to emphasize that I am submitting my desires to be Governor to the people and expect to be nominated and elected by them. I shall make my appeal to no single class. I am no man's candidate and no faction's candidate. I would not accept the Governorship of Kentucky if it were tendered me on a silver waiter, unless I could have executive freedom and an opportunity, after entering office, to take the initiative in doing the things that would be in the interest of public efficiency. I am putting my race above the mechanics of satisfying job hunters and making insincere promises.

I want to say that if there is an individual in Kentucky who is supporting me because he is expecting me, if elected, to give him a position and expects to demand it of me as an obligation due him, that I am now releasing him from any obligations he may feel he owes me and am setting him free and giving him a chance to support some other candidate, provided he desires to do so. I am emphasizing this statement that I am today starting with a clean patronage slate and that I will not promise a single position to any one before the democrats of Kentucky have had an opportunity to express their choice as to the Governorship of Kentucky. In making this statement I am not, when all things are equal, overlooking the natural obligations of life--the principle of gratitude and appreciation of friendships, service and sacrifice. I am only emphasizing that public service should be put above personal interest and that the public welfare is higher than personal jobs.

Born in humble surroundings among the sand hills of Kentucky, trained in every hardship known in the experience of a poor boy, and having worked earnestly for twenty-six years with the great common people for the education of their boys and girls and never turning down a request for assistance that I could grant, I feel that I have a vision of the needs of the toiling masses and that I am prepared to give every human being a just deal. Not only have my own life and my contact with the masses enabled me to know the needs of the people, but the responsible position which I have held as the head of a great institution for the past twenty-six years has given me a wide experience in the executive field and a knowledge of those problems that enter into the making of a greater Kentucky. Every plank in the platform upon which I am making this race is a patriotic call for a greater State.

Invisible democracy--the protector of every home and the champion of social and industrial freedom--has won the greatest victory for human rights known in the history of civilization. This is a new resurrection day, lighting up a new world. It

Archives, and University of Kentucky

is a reconstruction day calling on every man to do his duty. The people are witnessing the quickening spirit of a larger democracy, which, like the first faint beams of the morning light, is beginning to illuminate the earth with the radiance of a new daybreak. A larger America will interpret into deeds the ideals of our noble boys who gave their lives for home and country.

The mission of democracy is to put right above wrong, freedom above slavery, ideals above bullets, honest politics above depraved politics, the honest citizen above the demagogue, the country above a business transaction, the education of the child above a dollar, political parties above the political jockey alley, and the rule of honor above the rule of force and commercialized government. Its mission is to put a lamp into the hands of every human being that will light up the way to success and freedom. Its mission is to illuminate the world with intelligence and integrity. This is what we have been fighting for. We will not be loyal to the leadership of our great President; we will not be true to the memory of our noble men who gave their lives for the ideals of freedom; will not honor the high purposes of the four millions of American who responded to the call of their country; we will not sanctify the glorious efforts of our nation to defend human rights, if we fail to vindicate in thought and in conduct, in private and in public life, the ideals for which we have been fighting.

The Commonwealth of Kentucky is composed of human beings capable of growth or of degeneration, of intelligent patriotism or of anarchy, of good government or of bad government, of waste or of thrift, of physical health or of disease. Every citizen is either pouring the red blood of a larger democracy into the arteries of a greater Kentucky or he is injuring its health and reducing its vitality. Every human being is either an asset or a liability to the Commonwealth. It is, therefore, a wise statesmanship that seeks to stop all forms of waste by operating upon the human being, the unit of the Commonwealth. Most of the leaks through which social and economic waste passes are in the individual, and they will continue to be the sources of an endless waste until stopped through a diffusion of knowledge and development of character that will stimulate in the lives of the people effective power for human work and service in their chosen endeavor. Democracy recognizes this principle of human progress and seeks, through a diffusion of intelligence and Christian integrity to bring the great mass of people together into a commonwealth of inter-dependent, associated, common life where the poor and the rich receive justice, where the importance of every human being and every honorable endeavor is emphasized, and where all of the people are given an opportunity to enjoy freedom and to be prosperous and happy. Reduced to its last analysis, the triumph of democracy depends upon its ability to increase efficiency and reduce waste. This must be accomplished through the work of growing citizens of productive capacity, of good health, and of moral and intellectual leadership. It cannot be achieved in any other way. The work of growing a greater citizenship is the

monumental task that is before us during these reconstruction days. No man can be a true American without giving earnest support to every effective effort designed to improve human life.

Democracy realizes that accurate thinking and moral conduct are fundamental necessities to human progress. The average citizen does not need another dollar in his pocket so much as he needs a business and Christian ideal in his soul. He does not need a doctor so much as he needs ideals of health and sanitation. Even the pauper, as a rule, does not need a loaf of bread so much as he needs the capacity to make a loaf of bread and to know the law of the loaves and of the fishes. There are many people who work too hard with their hands rather than not hard enough. They make a physical circle around their occupation like a horse that works at the sorghum mill. Occupation to them is a dead thing, and life is a routine, a drudgery and a physical circle. Endless grand and physical circles in occupations have dug many graves and sent many people to the asylums and the penitentiaries. We can never achieve the larger democracy until occupation is spiritualized, until it is vitalized with thought and conscience, and with a thrill that comes from launching out into the deep and feeling the swells of the larger life. It is easier for a person who fishes in a minnow hole and catches minnows all of his life to lose his mental poise, his health, his character, his patriotism, his interest in his occupation than it is for a person who fishes in the great deep and has a five pound bass on the end of his line.

When I was a child I used a minnow hook, a thread and a worm and fished in a hole of water about two feet deep that was under the roots of a beech tree that stood by the bank of a creek. A person may fish in this hole of water all of his life, and he will never catch anything but minnows, because only minnows inhabit it. If he does not go to the larger waters he will never know the difference that comes from the feeble tug of a minnow and the thrilling pull of a five-pound bass. I fear sometimes that Kentucky has fished too much in a minnow hole instead of putting out boldly upon the great sea of life and feeling the spiritual and industrial swells that come from a larger statesmanship. We have sometimes dabbled in the shoals when we should have been out upon the great blue deep. We have played secret and petty politics in secret and dark places in the interest of the few, when we should have been working for the many and transacting the business of the Commonwealth. We have been satisfied with inadequate educational advantages for our children, when we should have demanded the best. We have in many instances robbed the soil of its fertility, destroyed the timber and polluted the streams instead of conserving them. We have too often neglected our agricultural interests and as a result many bobbins and small crops grow where big ears and large crops should grow. We have been satisfied with the muddy roads and willing

to pay the enormous mud tax, when we should have had good roads. We have shipped our coal into other States to run their machinery, when we should have been using it for home industries. We have been shipping raw material into other Commonwealths to be made into finished articles to be shipped back to us and sold to our people at an enormous profit, when we should have been making these finished articles ourselves and shipping them into other States. In fact, we have done too much fishing in minnow holes and have not had enough of the thrill, pleasures and profit that comes from a larger effort of launching out into the deep. Kentucky needs a five-pound bass on the end of its line.

Our civic, social and industrial problems will be solved when we vitalize every inch of Kentucky life, soil and business, and every public office with the right kind of brains and conscience and with the right kind of education. I sometimes fear that we are trying to win a battle at Valley Forge without a Washington; trying to write a Declaration of Independence without a Jefferson; trying to meet the enemies of freedom without a Pook; trying to interpret democracy without a Wilson; trying to have a church without a preacher, a school without a teacher, a farm without a farmer, a good horseshoe without an honest blacksmith; trying to light up Kentucky with grease-light politicians and demagogues.

If there is a peril that threatens Kentucky or any other Commonwealth, it is the peril of waste, --the waste that flows from cloudy human visions, low ideals and penny ideas; the waste that flows from the home where there is no vision, no library, no Bible, no Christ, no parental authority; the waste that flows from the negative and neglected school and the semi-religious life; the waste that flows from the community where public sentiment is asleep, and the lawbreaker, the bootlegger, the defiant mob, and the election thief live without any fear of being disturbed by a militant, public sentiment; the waste that flows from crime, political hatred, the rule of prejudice and factional politics; the waste that flows from the failure of thousands of its citizens engaged in agricultural pursuits to apply modern methods to their efforts and to give the soil, the source of all wealth, scientific cultivation and treatment; the waste that flows from the unproductive, unprofitable and neglected business, the thriftless profession and the feeble endeavor, whatever it may be. Education in its broadest sense is the pioneer of social and industrial progress. It is the only thing that will put small human efforts out of business. Any man who tries to improve the economic and spiritual affairs of the Commonwealth by curtailing legitimately, economically and efficiently administered material support to better homes, better teachers, better schools, better health, better agriculture better roads and to all things that make a good citizen, proceeds on the theory that the way to improve a house is to tear it down; that the way to be rescued from a leaking boat is to sink the boat; that the way to improve the life and business of the Commonwealth is to stop the currents of thought.

The first duty of the State and its first necessity is to provide for training which will guarantee the intelligence and promote the integrity of its citizens. It will take a full-grown citizen to make a full-grown democracy, and it will take a full-grown system of education, reaching from the primary grade to the highest form of university training, exploited to the highest degree of social and industrial efficiency, to make full-grown citizens. We cherish public education because it is the friend of the boys and girls. It belongs to democracy. It is every man's friend, and, above all, it is the poor man's friend. It knocks at the door of the poor and at the door of the rich. It knocked at the door of my humble home when I was a boy and gave me and my eight brothers a glimpse of a new world and an opportunity to learn to read, write and cipher a little. We cherish it because it is going to give the boys and girls who take advantage of it something that is more valuable than gold.

About seventy-five per cent of the children of the State live in the rural sections and most of them are deprived of the educational advantages offered to the children of the city. The development of our State depends more than anything else upon the training of the children, most of whom will become tillers of the soil and makers of homes, the basis of all wealth and progress. I want to emphasize that the biggest social and economic question before the people of the Commonwealth today is the education of the children who live in the rural sections. I am not only for the cities, but I am for the hills. I am not only for the home that stands beside the street, but I am for the cabin that stands beside the lonely country road. I am for giving every child who lives in the rural communities as good an opportunity to secure an education as the child who lives in the cities.

The education of most of the children of rural Kentucky is being sadly neglected, and we shall never have the greater Kentucky until the wrongs that now exist are corrected. To the end that we shall have improved education, I shall stand for better schoolhouses, for courses of study that will prepare for spiritual enjoyment and for efficient service in the occupation pursued, for better qualified and better paid teachers, for the payment of the teachers salaries when they are due, and for everything that will aid in training noble childhood of Kentucky for service in the State. Democracy never intended that an illiterate should be grown in a free land. We had better leave our children ideals without dollars than to leave them dollars without ideals. We had better leave them an education without a farm than to leave them a farm without an education. A farm left in the hands of an ignorant child is likely to fly away from him and light in the hand of the educated child.

I believe that every man and woman in Kentucky who cannot read and write should have an opportunity to learn to do so and to enjoy the blessings that come from being able to read and

interpret thought. Kentucky must have enough educational fire and fundamental Americanism to see to it that every adult illiterate has a chance to learn to read and write and that not another illiterate is grown in Kentucky. This must be accomplished through an efficient system of education and the illiteracy movement. Kentucky democracy will not do its duty if it permits another illiterate to be grown in the State. The first selective draft shows that there were 700,000 illiterates between twenty-one and thirty-one years of age in the United States. Saying nothing of spiritual values, the economic loss in the United States through illiteracy is estimated at \$825,000,000.00 annually. Kentucky had in 1916, 204,697 illiterates. This number has been greatly reduced by the noble work that has been done in Kentucky. On the conservative assumption that the productive labor value of an illiterate is less by only fifty cents per day than that of an educated person, Kentucky, on the basis of the census of 1910, is losing on illiteracy \$102,000.00 daily,--enough to erect ten school buildings each working day in the year at a cost of more than \$10,000.00 per building. Admitting on account of ages and other things that this statement is not conservative, we can divide it by four and then the amount is large enough to command the attention of every patriot.

I stand for better health conditions. It is the first duty of the Commonwealth to disseminate health information among the masses, to build up a good health sentiment, to protect the people against preventable diseases and to assist them in having sanitary bodies for their minds to work in. Conserving the vitality and health of the people contributes to their happiness and economic productivity. I cannot see much difference in assassinating a man with a Winchester rifle than with an old disease-breeding out-house. I cannot see much difference in putting poison in your neighbor's cup of coffee than in throwing fecal matter containing germs of death where it will get into your neighbor's drinking water. Preventable diseases alone are costing Kentucky \$33,000,000.00 annually,--almost enough to build a series of inter-connecting county seat roads at a cost of \$5000.00 per mile that would put all of the county seats in the State in touch with each other. This estimate includes doctor bills, drug bills, nurse bills, loss of time from sickness, and the economic value of a human life on the basis of \$1700.00 per person. One of the first duties of Kentucky is to reduce the number of graves by improving the health ideals of the people.

Universal progress begins and ends with the soil. Improved agriculture is a fundamental proposition and one of monumental importance to every citizen in the South. The development of our State depends largely upon the success of the farmer, the most important citizen in the land. I believe in every sane and democratic effort in the interest of rural uplift and in a state policy that will aid in the dissemination of agricultural information among the masses, in cooperating with the United States Government in its endeavors to improve agriculture, in increasing the productive

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capacity of the people, and in establishing cooperative markets for the products of their labor. Kentucky needs fewer nubbins ears of corn and more big ears of corn. She needs more fields of alfalfa and more agricultural limestone and less political brimstone. Intelligent agriculture is the only thing that will put small agriculture and the nubbins out of business. All things being equal, the citizen who produces a big ear of corn is a better patriot than he who produces a nubbins. There is a patriotism of agriculture and other endeavors as well as a patriotism on the battle front. Saying nothing of other products, it would be worth \$25,000,000 annually to Kentucky to make good corn grow where poor corn grows and where good corn should grow,-- enough to pay off the State debt six times.

The people generally have not come to realize that no State can make substantial material and social progress without modern and well-built highways which connect agricultural communities with each other and with industrial centers. Good roads are, therefore, a measure of a State's economic prosperity. As proud as we are of the progress that has been made within the last few years in building modern roads in our State, much remains to be done in this most necessary work. Thousands of farmers all over the State are still shut in behind almost impassable barriers of mud nearly half the year. I stand for more good roads, for more permanent type of road and for any legislation which will make more effective the road building activities of the Commonwealth.

Nature has made Kentucky a goodly land, lavished upon her gifts with a prodigal hand, stored within her borders natural resources which make her land sanguine in promise and productivity, mighty in industrial opportunities, and imperial in the mastery of her soil. She has a great agricultural area, marvelous coal fields, much iron ore, valuable oil and gas reservoirs, inexhaustible supplies of limestone, clay and cement material, and within her area 4000 miles of navigable rivers upon whose waves the transportation craft of an empire might find its way into the world's market.

Coal is the magic of modern civilization. It is the source of nearly all mechanical power in the industrial world today. In this resource Kentucky has been wonderfully blessed. Ten thousand years at the present rate of production. We mine 30,000,000 tons of this marvelous dynamic annually but ship out of our State nearly two-thirds of our production to turn wheels, machines and run locomotives of other States, whereas if the capital, labor and enterprise of Kentucky people would use her own opportunities along these lines, vast wealth could be added to the State and employment could be had for thousands of skilled artisans. In the history of industry, the location of accessible coal supply is the most vital factor in the development and concentration of manufacturing centers. Great clusters of great cities grow up in close proximity to the coal areas of all modern nations. The Pittsburgh of Kentucky will spring from the coal fields of our State.

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With progressive and just government, the removal of any antagonistic legislation, encouragement of capital, better transportation facilities and safeguarding of labor, Kentucky will become one of the foremost industrial and manufacturing States of the Nation.

Indeed Kentucky is a land of optimism. The golden gates of opportunity swing wide open. It is a land of milk and honey, but we shall never get the milk until we have men who can do the milking, and we shall never get the honey until we have human bees to make it. Our unworked and undeveloped spiritual and industrial fields are calling for men of brain, brawn and character, who are willing to make a trial of leadership. While we solicit and cordially welcome the energy and money of other States to join us in the development of our resources, we, at the same time should not forget that the responsibility of ownership falls heavily upon us, and that our children are entitled to their share of the wealth of our fields, hills and mountains, and to as good an opportunity to become leaders as the children of any other State. Vast fields of Kentucky's inexhaustible wealth that are worth millions of dollars and that inherently belong to the Kentucky children have been purchased for a song by foreign capital and will be left to children of other States. There are Kentucky boys of the finest human stock who are unable to read and write, who may be in need of the comforts of life and who are today working in great coal mines that were formerly owned by their fathers. We must invite foreign capital and give it an opportunity to work in our State, but it is more important for us to get down to business ourselves and wake somebody up in Kentucky.

I stand for efficiency in all of the Departments of State Government and for economy in their management. Every dollar paid by the people into the treasury of the Commonwealth shall procure its full worth in honest service and every leak in the treasury shall be stopped to the end that taxes may be lessened and the expense of public business reduced so far as it may be compatible with the welfare of the State. The people of Kentucky are generous, honest and patriotic, and when they understand a worthy cause they will not withhold earnest support, provided every dollar raised is efficiently transmuted into a greater Kentucky. I do not believe that public life is so much in need of geniuses as it is in need of honest and capable men who are patriots. I doubt whether it is in need of a larger intelligence so much as it is in need of a larger integrity. If I am elected, I shall work hard and earnestly to give the State a business administration. I shall use my influence and appointive power to have capable and earnest citizens in public office.

I believe that all of the charitable and penal institutions should be modernized, humanized, and democratized. To treat the State prisoners with humanity, to conduct the prisons economically and wisely, to care for the mentally afflicted scientifically and kindly, are matters which lie outside of the pale of partisan politics, and if I am chosen Chief Executive, I will do my utmost to

have all of the charitable and penal institutions conducted on business principles, free from partisanship, partiality and politics.

The question of a non-partisan judiciary has been discussed very widely of late and I feel strongly inclined to give it a trial. The administration of the law by the Courts is a matter of supreme importance to all of the people of the Commonwealth and any effort is to be commended which is directed intelligently to the end that the judiciary shall be composed of able, upright and competent men who are independent of partisan control, and yet responsive at all times to the best interests of the State, to the protection of the citizen in life, liberty, and property and the firm maintenance of order everywhere and at all times.

It has always seemed to me that the irrepressible conflict between labor and capital has very often come because of a failure of each to see the viewpoint of the other. Labor is worthy of its hire. It is entitled to a fair and just wage, to the right to organize labor unions, to good living and working conditions and to indemnity against illness and accident. The people who furnish the money to maintain industrial plants should be allowed a fair and reasonable return upon the capital furnished. The fact is that the interests of labor and capital are indissolubly bound together. What injures one reacts and injures the other. What benefits one should benefit the other, and will benefit the other when justice is done in their dealings with each other and when intelligent conciliation takes the place of blind prejudice, partisan bitterness and commercial greed. I stand for the eight hour work day, for the right of the wage earners to organize, for just and effective child labor laws, for a proper recognition of labor in the administration of the government, and all other things that will aid labor in accomplishing every just movement in which it is interested.

Under the Constitution the Governor is vested with the power to remit fines, commute sentences and grant pardons, except in cases of impeachment. There are no other limitations placed by law upon executive action in these matters. If I am chosen as your Governor, I will be controlled, under the present law, in the exercise of the pardoning power by this principle: When it becomes apparent that there has been a miscarriage of justice and unwarranted conviction of a case of extreme hardship growing out of incurable disease or decrepid old age, --all such cases should be taken under careful and sympathetic advisement. In all other cases the law should be allowed to take its course and the culprit be made to pay the penalty for rights which he has outraged and for the law which he has wilfully and wickedly violated.

If I am elected Governor, I shall have more concern about keeping people out of jails and penitentiaries than I shall have in getting them out after they are in them. I shall

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advocate a policy of emptying jails and penitentiaries and taking poverty and misery out of homes by filling up the schools and making every school a democracy and by promoting every influence that will develop a better and a more productive citizenship.

I believe in local, State and National prohibition; in temperance, in law and order and in the rigid enforcement of the law. I have always worked with the temperance people and have never cast a vote for the open saloon. A saloonless Kentucky would, in my opinion, promote in a big way social and economic efficiency. The last General Assembly of Kentucky submitted the State-wide prohibition amendment to the voters of Kentucky and they will have an opportunity to vote upon its adoption at the regular election next November. It is the duty of the temperance people to begin now to develop even a larger and a more positive temperance sentiment and to organize a support that will make Kentucky overwhelmingly dry. Voting the State dry by one hundred thousand majority would have a fine moral effect and make it easier to enact laws and to enforce them.

I value the great work that has been done by the women of this country. Their ideals, their vision of the needs of the people, and their sacrificing patriotism, merit admiration and the deepest appreciation. They have sustained themselves in every effort, and if given the right of full suffrage, they will interpret their ideals into a constructive patriotism and a more glorious country. I believe women should have full suffrage because I believe it is fundamentally just and would be in the interest of spiritual and industrial progress. If I am elected Governor, I shall use all of the personal and executive influence I have to aid the women in securing full suffrage in the State and in the Nation.

I shall not undertake to discuss the merits of the proposed League of Nations looking toward the maintenance of the future peace of the world. It is liable to be altered or modified in essential particulars before it is ready for final adoption, but it is due the people whose suffrage I seek and due myself as a citizen of this Republic to say that I stand for the League. I am painfully conscious of the fact that no covenant that can be written by human hand will be free from criticism and attack. I am conscious of the fact that defects may exist in any covenant that may be framed by the combined wisdom of the world. I am conscious of the fact that many conscientious and patriotic men in America gravely fear this effort to secure future peace is a vain and idle dream. Nevertheless, when I see the desolation which this war has brought upon all mankind, when I see millions of new made and unmarked graves, when I see millions of grief stricken widows and starving children, homeless, helpless and hopeless, when I see blackened ruins where fair cities once stood and devastation and a desert where once were waving fields of grain and gardens decked with flowers; when I see whole nations on the verge

of bankruptcy; the awful burden they and their children's children can never rid themselves of; in short, when I see a hell on earth which this war has brought, every instinct of my nature impels me to give my support to any feasible and rational scheme that can be devised to make a repetition of the awful horror of this war impossible in the future. I know that there are many men who say the plan won't work, that the scheme will fail, but I also know that this effort to maintain peace is an effort in the right direction. It had better be made and fail than no effort be made at all. No imagination or statesman or poet is vivid enough to conceive the condition of this world, including our own beloved country if no restraining hand is laid upon the passions, greed and hatred which this war has left everywhere in its trail. Bravely, patiently and consistently President Wilson has stood for peace at home, for the peace of the world. Personal enemies have abused him, political enemies have criticized him, men of his own party have forsaken him, men of the Republican party have sustained him, but in the ultimate triumph of the principle of the League he has never lost faith and he still believes that this world can be saved from self-destruction and that the suicide of mankind can be averted. I am willing to trust his leadership, to trust his patriotism, and to trust his humanity. I have followed him not alone because he is a Democrat, not alone because I am a member of his party, but because the question of the world peace is way above party fealty, and I follow him because he is the greatest living American and because he is trying earnestly, unselfishly and religiously to write a covenant between the nations whereby they may live together in peace, in justice and in Christian fellowship.

The greater Kentucky and the larger Democracy must be accomplished by stopping the waste that flows from civic indifference that is costing Kentucky in crime and in other things millions of dollars annually. Too many people are looking for good government to come from without rather than from within; from the courthouse rather than from an affirmative law-abiding and law-enforcing people; from organized government rather than from the life that is behind organized government, and from a book of statutes rather than from a public sentiment that has red fire in it. Courthouses, organized governments, and even books of statutes are dead influences and institutions unless the life behind them is a living thing. We need more respect for authorized law and more positive support in the enforcement of the laws already made, more than we need more laws. A militant public sentiment will save the people from much distress, reduce the enormous expense of criminal prosecutions to a minimum, create respect for the dignity of the law, and make the people safer and happier. In a democracy, civic neglect is a crime, and a lazy public conscience is a peril.

There has grown up in this country a strange citizen who seems to think that he is too good to actively participate in the administration of his government and that it is necessary

for him to stay at home on election day in order to be a patriot. He will tell you that the government is in the hands of the wicked and that no good citizen can afford to take an interest in politics or to offer his life for public office. Too good! The greatest citizen in this land is scarcely good enough to merit the privilege of living, working and voting in the fields of democracy. Too good! Who said so? Not Washington, not Jefferson, not Lincoln, not Wilson, but that citizen who with a faint heart and cloudy patriotism who takes no interest in his government and stays at home on election day and sells his vote to himself by doing a full day's work in his own endeavor. Something is wrong in our political life when thousands of voters treat election day, the voice of the people and the hope of freedom, with indifference. We need a reconstructed election day, one that will challenge the patriotism of any citizen who fails to respond to the patriotic call of the ballot. We must not forget that there is a battle line in the ballot box as well as on the battle field and that the peril of democracy comes from within and not from without. I am for the enactment and enforcement of laws that will preserve the purity of the ballot and the integrity of elections.

I have a vision of a greater Kentucky,--a land of happy homes where moral, intellectual, religious, social and industrial ideals flourish and flowers bloom; a land dotted with school taught by consecrated teachers, crowded with our noble boys and girls preparing for spiritual and intellectual enjoyment and for service in the occupations they are to pursue; a land of Christian ideals, with good roads leading from neighbor to neighbor, and from everywhere to the school, the church and the market; a land where every inch of soil is fertilized with constructive thought, with human brains and conscience, yielding an abundant harvest to be transmuted into life; a land of industrial standards made in the image of justice; a land of work, worth and service, determining the real value of man; a land where demagoguery and political trickery and incompetency have been banished, and the fundamentals of real progress established; a land where every citizen carries the ballot in his conscience when he enters the voting booth; a land where public opinion enforces the right and leavens life; a land of brothers, fellowship, good-will, Christian liberty and individuality; a land of lofty ideals, of love, of charity; a land where the spiritual prevails over the material, and the intellectual is vitalized with conscience; a land where moral and intellectual initiative is encouraged and individuality is enthroned, and a land where honor and democracy is crowned.

If by the partiality of the voters I am given the nomination, I will be profoundly grateful and if my election should follow my nomination, as I feel sure it will, I do solemnly pledge the people of my native State that I will give Kentucky a clean administration, free from every taint; an honest administration, free from every form of dishonesty; a just administration, free from every partisan rancor and injustice, and a patriotic administration, subordinating all things to the honor of the Commonwealth and the welfare of the people. More than this I cannot promise, less than this I will not do.

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W I T H D R A W A L N O T I C E

The following statement was given out for publication at the time I withdrew from the Governor's race, April 8, 1919.

TO THE DEMOCRATS OF KENTUCKY:

"My state of health forces me to withdraw from the Governor's race. I am not in a physical condition to go another inch further. It do not think it is possible for me to go through the strenuous campaign before the primary, and, if nominated after the primary, without serious results. I feel sure that my withdrawal from active public life for a few months is necessary, and by doing it at once I shall experience a new vitality and have many more years of active service."

"At the time of entering the race I thought I would be able to make a thorough campaign, although I knew my vitality was below normal, caused by many years of hard work without a vacation, and by fourteen months' of extra and extraordinary labor which I did as State Chairman of the Publicity and Speakers' Bureau Committee of the Kentucky and National Councils of Defense."

"The outlook for my nomination is more than satisfactory, and it is the deepest regret of my life that circumstances over which I have no control force me to take this step."

"I entered this race inspired alone by an earnest desire to crystalize into tangible results my ideals along these lines, among other things, for purity in politics, the uplift of the State, reformation of abuses, a better educational system, retrenchment of public expenses and a higher political standard of citizenship, which in turn would elevate the Commonwealth in all of the branches of its activities."

"But I find my strength unequal to the task, a bitter disappointment to myself as well as to my friends.. If I had had the strength, I should have gone down in defeat with my ideals unchanged or to victory with my ideals triumphant."

" I am deeply grateful to the many friends throughout the entire State for their interest in me and for their support of my candidacy, and wish to say that I shall always treasure as one of the richest possessions of my life their loyal and earnest support."

Most respectfully yours,

H.H.CHERRY.